LIBRARY OF CONGRESS.
BS2415
Chap. ..... Copyright No. .....
Shelf .P5
UNITED STATES OF AMERICA.

UNIFORM WITH THIS VOLUME.

# ECCE DEUS-HOMO.

BY A. W. PITZER.

12mo. Extra Cloth, $1.50.

Rev. THOMAS GUTHRIE, D.D., says: "I was not inclined to part with Ecce Deus-Homo till I had read it deliberately and read it out; and than that I could not in any better way express the interest I felt in its perusal, and the high estimate I have formed of its worth.

"I thank you for the sweet pleasure and profit which I have enjoyed through your giving me this favor."—To T. NELSON, Esq.

Rev. STUART ROBINSON, D.D., says: "We advise everybody to read Ecce Deus-Homo."

Rev. WM. BROWN, D.D., says: "We have seen no book that we value so much."

* * * "The author has done his work with an ability that right-thinking men will delight to appreciate."—*Pittsburg Christian Advocate.*

"Frequently rising to the highest point of sacred eloquence."—*Daily News.*

"The most readable in the whole list of the Ecces."—*Banner of Peace.*

"An able and devout defence of the Christ of Scripture."—*S. S. Teacher.*

"A work filled with lofty conceptions."—*Bulletin.*

"Not a page is tedious, wearisome, or dry."—*The Episcopalian.*

Published by J. B. LIPPINCOTT & CO., Philadelphia.

# CHRIST,

# THE TEACHER OF MEN.

"Lord, to whom shall we go? Thou hast the words of Eternal Life."

SIMON PETER.

BY A. W. PITZER,

AUTHOR OF "ECCE DEUS-HOMO."

17/1703a

12788 9

PHILADELPHIA:

J. B. LIPPINCOTT & CO.

1877.

BS2415
P6

Entered according to Act of Congress, in the year 1876, by
A. W. PITZER,
In the Office of the Librarian of Congress at Washington.

WEH 17 M38

# PREFACE.

THIS work seems to be called for by reason of the widespread unbelief of this day and generation in the authoritative, infallible, and Divine Teachings of Jesus of Nazareth.

Never was there a time of more general and virulent infidelity than the present—infidelity without and within the Church.

My object is not controversial, but to state the Truth according to the Written Word in its positive and didactic form.

For that Truth I have no apologies to make; for anything not therein revealed I have no explanation to offer.

This book is written for the glory of the Lord Jesus, and to Him I now solemnly dedicate it, with earnest prayer for His blessing.

A. W. PITZER.

WASHINGTON, D. C., July 20, 1876.

# NOTE.

In the preparation of this work I am indebted to the following authors, viz.:

R. J. Breckinridge, "Knowledge of God," 2 vols.

Horace Bushnell, "Nature and Supernatural."

James Inglis, "Waymarks in the Wilderness."

Hugh Martin, "Christ's Presence in the Gospels."

J. McCosh, "Typical Forms."

P. Fairbairn, "Typology."

L. Gaussen, "Inspiration."

# TABLE OF CONTENTS.


| CHAPTER | | PAGE |
|---|---|---|
| I. | The Spirit of the Learner | 9 |
| II. | The Prophetical Office of Christ | 22 |
| III. | The Extent of Christ's Teachings | 42 |
| IV. | Christ, the Covenant Prophet | 68 |
| V. | Christ teaching through the Holy Ghost | 81 |
| VI. | Christ teaching by Miracles | 97 |
| VII. | Christ teaching by Types | 118 |
| VIII. | Personal Peculiarities of Christ as Teacher of Men | 137 |
| IX. | Christ, the Revealer of God | 151 |
| X. | The Credentials of Christ | 165 |
| XI. | The Temptation of Christ | 197 |

# CHRIST, THE TEACHER OF MEN.

## CHAPTER I.

### THE SPIRIT OF THE LEARNER.

Understandest thou what thou readest? And he said, How can I except some man should guide me? He that is of God, heareth God's words. Take heed *how* ye hear. No man can say that Jesus is the Lord but by the Holy Ghost.

For what man knoweth the things of man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God.

In entering upon the discussion of the subject of this work, it is needful to observe at the outset, that much depends upon the spirit of the learner. In point of fact, in order to profitable teaching, as much depends upon the pupil as upon the preceptor. The best of teachers will make but little progress with an inattentive, disobedient, and stupid scholar. If a child dislikes any particular branch of knowledge, and persistently refuses to apply himself to it, it is absolutely certain that he will be a dunce in that department: no possible wisdom and skill on the part of the teacher can com-

pensate for the stupidity, and dislike of study on the part of the learner. To insure success and profit in any study there must be a readiness to receive the truth, and an earnest desire for it on the part of the pupil.

The general principle underlying these statements is, that

*The kind and degree of enjoyment of every created thing is conditioned upon its nature and capacity.*

Under certain atmospheric and chemical conditions all kinds of herbs, flowers, and trees grow and thrive; the life that is in them has the capacity to absorb from the soil and air certain properties or elements, and is thereby fed and nourished: the juices leap from the roots to the trunk, thence to the branches and limbs, and then to the foliage, flowers, and fruits. The flower or tree rejoices in this life, and every pore and fibre of its being is opened wide to receive food and nourishment: there is a capacity for, and delight in receiving; and this capacity conditions the life and growth of the tree or flower. Take away this capacity or faculty of reception, and the life goes with it: if the plant absorbs no carbon or nitrogen it will surely die. The air might be saturated with carbon, and the soil thoroughly impregnated with nitrogen, but if the receptive faculty were wanting in the plant it could not possibly live.

If we pass to a form of existence higher in the

scale of vitality than the vegetable, we find that irrational animals have certain enjoyments adapted to and determined by their nature. The horse, the cow, the dog, enjoy the freedom and use of their limbs, the moving to and fro on the earth, feeding upon rich pastures, receiving the master's caresses, and resting from labor. Change the nature of the animal, and it will not be able to enjoy the things in which it formerly delighted; appreciation depends upon the receptive capacity. The brute can understand and enjoy the things of a brute, but not the things of man.

Passing to a still higher form of life, viz., the rational, here, too, we find endless diversities of capacities, and therefore endless diversities of kind and degree of enjoyment. Some men seem to be only one remove from the brute—from pure animal existence. Their motto is, Let us eat and drink, for to-morrow we die. The delights of beautiful scenery, of poetry, of painting, of statuary, of music, of intellectual and æsthetic pursuits, are lost to them, because they have no capacity to receive them. There must be the taste, the love, the adaptability for these things, or the man will utterly fail to appreciate them. Some persons find their greatest happiness in the fields of literature; they have both the taste and aptitude for acquiring knowledge, and pursuits in this direction afford them the most exquisite delight.

Enjoyment of every sort does not depend so much upon external conditions as upon internal capacities. The magnificent scenery which charms the eye and thrills the heart of the cultivated artist is lost upon the stupid peasant at his side. Here the external conditions are the same, but the internal capacities are different; the one appreciates and enjoys, the other does not.

This principle finds its highest illustration in the things of God, and especially in the Person and Teachings of the Lord Jesus Christ.

If attention, aptitude, desire, taste, and capacity be important in other pursuits, how much more important in this the highest of all pursuits,—the knowledge of God,—as that is revealed to us by this Teacher of men. If men cannot acquire a knowledge of any science by merely glancing at the outside of the text-books and an occasional look at the instructor, much less can they master the instructions of this Great Teacher by a few hurried readings of some of the more important writings of Him who is the Prophet of God. Here, too, the learner must be TEACHABLE. He that is of God, heareth God's words; he that is not of God, heareth them not. The holy and godly man is TEACHABLE. He has a taste and desire for these Words of Heavenly Wisdom; is willing to sit at the feet of Jesus, and learn of Him. The Teacher Himself says, The Good Shepherd calleth His own

sheep by name, and the sheep follow Him, for they know His voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

The child knows and loves the voice of its father, so the child of God knows and loves the voice of its Heavenly Father, and will instinctively know whether the message brought by the Teacher is Divine or not.

What man knoweth the things of man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. The *natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. It requires rational discernment to understand the things of a man; it requires *spiritual discernment* to understand the things of God. Hence the inattentive, stupid, unspiritual man will not receive and profit by the teachings of Jesus of Nazareth. For these words of His are in very deed the words of God, and can be appreciated only by the spiritual man. If His Gospel be hid or foolishness, it is only to those who are blind and lost and dead; for to be carnally minded is death: and to the spiritually minded, the Gospel is the Wisdom of God and the Power of God unto salvation.

To be in sympathy and fellowship with God is

necessary to hearing and receiving His words: doing His will is necessary to knowing His Doctrine.

As the instinct of the animal is needful to understand the things of the animal world, as the rational mind is needful to understand the things of the rational world, so the spiritual mind is needful to understand the things of the spiritual world.

If the animal complains that he cannot comprehend the things of the rational world, the answer is easy and obvious, the animal does not have the intelligence and understanding of a man. If the stupid ignoramus complains that he cannot comprehend the higher truths of science and philosophy, the answer is easy and obvious, he does not possess the training and mental ability necessary to understand these things. If the carnal man complains that he cannot understand and accept the truths of God, revealed by this Teacher sent from God, the answer is, only the spiritual man can understand the things of the Spirit of God. Only those who are willing to be taught can know and receive the Truth. A man in rebellion against God cannot understand the Doctrines, because he is not doing the will of God.

Rays of light falling upon the eyes of the blind do not cause vision; vibrations of the air falling upon the ears of the deaf do not produce sound; so the Words of this Great Teacher sent from God

fail to find any response in the heart of him who has no spiritual discernment, no Divine Life.

Light falling upon the healthful eye produces sight, and beauteous forms and lovely scenes pass before the enraptured gaze; the Light of the Glory of God, shining in the face of Jesus Christ, falling upon the healthful spiritual eye produces spiritual vision, and forms and scenes of Heavenly Beauty pass before the renewed soul. To such an one, He who was despised and rejected of men, without form or comeliness, is seen indeed to be the Chief among ten thousand, the One altogether lovely. All who are in sympathy and fellowship with God; all who have spiritual vision will hear and receive the Words of God as delivered to them by Him, who is the Only Begotten Son, and who came from Heaven to reveal God to man.

As the child will recognize the father's voice, so he that is of God, who is God's child, who has spiritual vision, will recognize and receive and love the Words of God when spoken by the Incarnate Son. To the believer, the highest evidence of the Divine Mission of Jesus of Nazareth is found in Jesus Himself; and the highest evidence of the Divine character and authority of the Word of God is found in the Word itself. To the seeing eye, no argument is necessary to prove that the sun shining in the mid-heavens at noon gives

light,—the sun is his own proof. The light makes itself manifest. So to the eye, not blinded by sin and darkened by depravity, the Gospel of Jesus Christ is its own Light and proof; if men do not see the Light of the Sun of Righteousness it is because they are spiritually blind.

The external evidences of the Divine origin and authority of the Christian religion are in some cases valuable, but the great proof is to be found in the Gospel itself. The best cure for Infidelity, in all its forms and phases, is the frequent and faithful study of the character, work, and Words of the Lord Jesus Christ.

In one of his remarkable conversations with the Jews, Jesus gives not only the true, but the philosophical reason of their rejection of Him. If ye were Abraham's spiritual seed; if ye were of God; if ye loved the Truth; if ye had spiritual discernment, then indeed ye would receive my words: because I tell you the Truth, ye believe me not; ye therefore hear me not because ye are not of God. The very Truthfulness of Christ is the reason why men, in love with lies, reject Him. Light has come into the world, but men love the darkness rather than the light because their deeds are evil, and they will not come to the light lest their deeds should be reproved.

The Bible everywhere ascribes man's rejection of Christ and His Gospel to the blindness of his

mind and the hardness of his heart; if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the Light of the glorious Gospel of Christ who is the Image of God should shine unto them; for God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the Glory of God as it shines in the face of Jesus Christ.

The full-orbed glories of the Godhead shine out in radiant splendor from the Person and work of Jesus of Nazareth, who is the Brightness of the Father's glory, the express Image of His Person; if men loved and honored the Father, they would also love and honor the Son; they would delight to hear and receive the words of God as spoken by the Son; and they would reverence and obey the Lord Jesus Christ.

If the heart of man were attuned to the perception of moral beauty; if he were possessed of spiritual vision; if he naturally loved the Truth, then would he hail with joy the coming of this Teacher sent from God, with messages of mercy to lost and guilty man.

It is a simple historic fact that, when this Teacher was on earth in the flesh and form of man, the men of His day and generation hated and crucified Him; and if this was the treatment given to the

Teacher Himself, we need not wonder that great masses of our fellow-men, in every age since, have despised and rejected His Teachings. There is no spiritual eye in the natural man to see the Light of the Sun of Righteousness; no ear to hear the Glad Tidings of great joy which are for all the people; no Life to respond to Him, who is the Light and Life of men. The unrenewed mind and heart are enmity against Christ, not subject to his Teaching, neither indeed can be.

The skepticism, unbelief, and infidelity of man have their origin, not in the head, but in the heart; not in lack of evidences, but in hatred of the Truth; not because there is no Prophet of God to reveal the truth, but because they hate the message which the Prophet brings.

Few Teachers who have ever appeared among men have had such difficulties as these with which to contend; spiritual blindness, deafness and death, hatred of the Truth, and the Teacher; and if the world has not received the Instructions of Jesus of Nazareth, this result is due not to the Teacher, but to the mental and moral condition of the scholars. He that is of God heareth God's words.

It is true that many teachers receive the blame justly due to their scholars for the slow progress made by them in their studies. And Jesus Christ has received a full measure of blame, due not to Him, but to the people whom He came to teach.

We have all seen men so debased and brutalized by long courses of vice and impiety that they seemed to be utterly lost to all the higher and nobler impulses and motives which move and govern man. Appeals to generosity, fidelity, honor, obligation, were powerless to move them,—and the nobler the motive presented, the more callous and insensible were they to its power.

Hence we should not be surprised that such a Teacher as Jesus of Nazareth, presenting as He does such pure and lofty motives to men, should fail to move those who have no love for the Beautiful, the True, and the Good. Not the Teacher, but the learner is at fault in such a case as this.

History has established nothing more clearly than the intense hatred of the natural man to the Gospel, the Doctrines, the Person, and the Work of this Teacher sent from God. Many of those who heard His Words could not endure His Doctrines; and when some turned away from Him, He sorrowfully asks the chosen Twelve, Will ye go away also?

If any man, therefore, is willing to listen at all to Christ as a Teacher, he ought to make up his mind to hear Him without prejudice or passion, and with attention and a teachable mind. If he makes up his mind in advance that Christ is an impostor; that His claims are false; that His Doctrines are untrue, it is manifest that he will derive

but little, if any profit, from His instructions; he hears with prejudice, he has prejudged the Teacher and His Words; he is not an impartial judge in this case. No civil court would permit him to sit in judgment in a cause involving merely temporal interests in such a frame of mind as this.

Alas, what multitudes listen to Christ with minds blinded by prejudice, and hearts inflamed with passion against His claims and teachings! They go to His Word, not to learn of Him, but like the scribes and Pharisees, to entrap Him in His talk, and to find some accusation against Him. It is needless to observe that men listening, in such a frame of mind as this, to Christ, fail to find anything lovable in either the Teacher or His Doctrines.

Not only must the hearer listen without prejudice, he must also give earnest heed and diligent attention to the Words of this Great Teacher in order to derive profit from His instructions.

I think it is a universal law that no success is gained in any pursuit of life without attention. The inattentive scholar, or lawyer, or physician, or merchant will be sure to fail of any great measure of success or usefulness in his respective sphere.

The subjects brought to the attention of men, by this Teacher, are of the highest importance, and demand the earnest attention of every one who

hears His voice. They pertain to man's interests in time, and his blessedness in eternity; they cannot be grasped and mastered by a few inattentive hearings of the Teacher, or a few hasty readings of His Word. Like Truth in every other department of knowledge, here too, she must be sought for with all earnest and eager attention and diligence, even as for hid treasures.

In addition to this quality of attention, the Learner ought to hear Christ with a "*teachable*" mind. If he assumes the position of a learner, he thereby accords to Christ that of Teacher; and when this is done, he ought to be prepared to hear with readiness and meekness what the Teacher has to say. He ought to forbear all factious opposition, all caviling criticism, all frivolous objections. The interests involved are too vast to permit of anything less than a readiness to receive the Truth after a candid and attentive hearing of all that the Teacher has to say.

And every man has a far greater interest in giving earnest heed to this Teacher than to all others who have ever claimed to exercise this office among men. He claims that His Words are Spirit and are Life; that His Words are imperishable seed, living and abiding forever; that Heaven and earth may pass away, but not one jot or tittle of all that He has spoken shall pass away. The destinies of our deathless souls depend upon our

receiving or refusing to receive the Words of this Teacher sent from God, for He is the Way, the Truth, and the Life; no man cometh unto the Father but by Him; and this is Life Eternal, to know the only True God, and His Son Jesus Christ, our Lord.

---

## CHAPTER II.

### THE PROPHETICAL OFFICE OF CHRIST.

"Christ executeth the office of a Prophet in His revealing to the church in all ages by his Spirit and Word in divers ways of administration the whole will of God in all things concerning their edification and salvation."—*Larger Catechism.*

"No man hath seen God at any time: the Only Begotten Son, who is in the bosom of the Father, He hath declared Him."—*John.*

"Verily, verily, I say unto thee we speak that we do know, and testify that we have seen."—*Jesus to Nicodemus.*

All religions which have existed among men have had a certain class called Teachers or Prophets. These men were the expounders of the Religion which they professed,—and wherever the Prophetical office has failed to exist, there the people were destitute of any religion.

According to the Sacred Books of the Jews, Moses was a Prophet of God raised up to reveal

Him to His covenant people. Before his death, he told the Hebrews that God would raise up unto them another Prophet like unto him from among his brethren.

Fifteen hundred years after these words were spoken, they are quoted by the Apostle Peter, and expressly applied by him to Jesus of Nazareth. He is the Prophet whom the Lord God of Israel hath raised from among and for His covenanted people.

This Promise made by Moses, and quoted by Peter, is recorded in the Second Giving of the Law, and is recorded in immediate connection with the prohibitions to hearken unto Observers of Times, or Charmers, or Enchanters, or Wizards, or Necromancers, or Consulters with Spirits. This seeking after knowledge of Divine and eternal things by these unhallowed means and methods was one of the prevailing and universal sins of the heathen and idolatrous nations round about the chosen and redeemed people of God; and in this connection they are solemnly warned not to hearken unto these Deceivers, but to the Voice of the True God, and to the Words of that Prophet whom the Lord would raise up unto them.

Created in the image and after the likeness of God Himself, Man feels within his own soul the pulsations of an endless life. He knows that he is not like the brute which to-day is, and to-morrow

lies down in the dust to live no more forever. He is conscious of hopes, desires, and longings, which will not and cannot be satisfied with any, or with all the things within the horizon of earth and time. His moral nature asserts with intensest emphasis that these things mark him as akin, and link him to, not the brutes around him, but to the God in Heaven who made him, and whose son he is by Creation. His Conscience bears witness to his guilt, and points with warning finger to the retributions of the Unseen and Future World.

Driven, therefore, by the necessities of his being, he seeks anxiously and earnestly to pry into the Secrets of that World which awaits him when Time shall be no more.

The hungry cry of his deathless spirit is,—I must know something of the Life beyond the grave; something of those realities upon which I shall enter, when the corruptible shall put on incorruption, and the mortal shall put on immortality. His soul will not rest in dread uncertainty concerning the Eternal Future, and hence Man is found everywhere seeking knowledge of what shall befall him beyond the grave. Without a Revelation from God he is left in darkness, dread, and doubt, and becomes the willing dupe of any Soothsayer, Charmer, or Observer of Times, or Consulter with Spirits.

Abundant evidence is found in the history of the

race that, in every age and among all people, men have appeared who claimed to have dealings with the Unseen World, and to have power to foretell the events of the Future. They have been known by different names, as soothsayers, astrologers, necromancers, charmers, consulters, wizards, familiar spirits, mediums, clairvoyants,—and it is a remarkable fact that the large portion of the human race have believed that these persons did actually possess the power which they claimed to have.

While it is true that the great majority of these Dealers with spirits, and the departed, and the Unseen World have been guilty of the grossest frauds and deceptions; it is also true that there are many well-attested cases of power exercised, and knowledge imparted by them, that cannot be explained upon any other theory than that of Satanic and diabolical agency. And if, as many assert, the whole thing is a delusion, then it is simply incomprehensible that the Divine Lawgiver, in both Testaments, should have so carefully and sternly legislated against a mere "*delusion*," against something which had no objective existence. How far the Devil may give information to his dupes is not revealed in the Word of God; but the fact of his having dealings with those who are led captive at his will, and of his imparting information to them, no believer in the Divine origin and inspiration of the Bible can for a moment doubt or deny.

The Devil claimed to be a Teacher, and to impart knowledge to man in his primeval state in Eden,—ye shall not surely die, was his lie to the woman in regard of the forbidden tree,—and from that day to this he has been engaged in deceiving the nations and individuals with his lying words and wonders.

God's ancient and covenant people were most solemnly commanded not to seek after or consult these wicked and devilish methods of obtaining information; they must not have dealings with enchanters or charmers or spirits. To do this was *treason* against that God who had brought them up from bondage; that God who was their king; that God who had given them a true Prophet to declare all of His Will concerning them.

Not unto these false Teachers of the heathen or like unto the heathen must they seek, but unto the True and Living God must they go: unto that Prophet who should speak all the Words which the Lord God should give Him. The Lord Jesus Christ is then the True Prophet, like unto Moses, whom God hath raised up and sent, unto whom men must apply for knowledge of God and eternal things.

The word Prophet is not used in the sense of a "*foreteller*," who makes known to men future events, but one who speaks *for* or *in the place* of another: a prophet of God is one who speaks for God. "The Greek 'προ' is a particle of place, not of time."

Jesus Christ is a Prophet of God in the sense

that he speaks *for* God to men; He brings a message from God. I will put my words in his mouth, saith Jehovah, and he shall speak unto them all that I command him. Moses and all the Prophets of the Old Dispensation were "*types*" of Christ in his Prophetical office.

Many persons and events of that Economy were types of Christ. Jesus Himself says, As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life. David upon the throne of Israel was a type of David's greater son seated upon the Mediatorial throne. Aaron the High-Priest slaying the victim, and passing with sacrificial blood into the Holiest of all, was a type of our Great High-Priest, who, having offered the sacrifice on the cross, hath passed up into the true Holiest of all to plead before the throne His own precious blood as the righteous and valid ground of His people's acceptance. Moses receiving the Law directly from Jehovah, and speaking for Him to the people, is a type of the Greater Prophet who comes directly from the bosom of God with Divine Messages for lost and ruined man.

Jesus of Nazareth, as Mediator between God and men, executeth the office of a Prophet in His revealing to the Church in all ages by His Spirit and Word, in divers ways of administration, the whole

will of God in all things concerning their edification and salvation.

It must be distinctly understood that Christ, as the Prophet of God, does not propose or profess to reveal all knowledge, but only such as is necessary to salvation. He does not undertake to answer all the curious, prying, impertinent questions which men may ask concerning things which have no bearing whatever upon their salvation as sinners or their edification as saints. When we speak, therefore, of the Completeness of Christ's Teachings, we must be understood to apply the word "*complete*" to the "whole will of God unto the salvation of His people."

We are not at liberty to limit the teachings of Christ to His own personally uttered words. He makes Himself responsible for the entire Scriptures of the Old and New Testaments. The words written by Moses, David, Isaiah, Daniel, Matthew, John, and Paul are no less His Words than the parables which fell from his own lips. The whole Bible,—Law, Prophets, Hagiographa, Evangelists, Epistles, and Revelation,—all these are the Words of this Great Prophet sent from God. All Scripture is given by inspiration of God; by the Spirit of Christ, who led holy men of old to record these words. Hence the command, Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of Me.

The Bible, therefore, contains the "*complete*" teaching of the Lord Jesus Christ. In this Book, and by His Spirit as an Infallible Interpreter, He makes known the whole will of God unto our salvation and edification.

In this Book of Instructions, it must be remembered that Christ does not profess to teach all knowledge, but only that which is unto man's salvation. The Bible is not a book of Science, but a book of Salvation. Christ Jesus does not propose to teach Geology, or Astronomy, or Philosophy, or Mathematics, or Geography, or History, or Ethnology. True, there are teachings here about the Heavens and Earth, about the rise and downfall of empires and nations, about the mind and heart, and about tribes and races; and all of these, when properly interpreted, are found to be in perfect accord with all the *facts* of true Science,—but the knowledge thus communicated is always subordinate and ancillary to the great end of teaching man the way of eternal Life.

In this day of boastful scientific infidelity, it may be safely asserted that no statement of this Teacher is contradicted or disproved by any one well-authenticated and established FACT in any department of knowledge. It ought never to be forgotten that scientific *theories* are very different things from scientific FACTS. All of Darwin's asserted *facts* might be true; and at the same time, his entire *theory* be

wholly false. We cannot give up the Teachings of this Prophet sent from God, authenticated as true by every possible evidence, for any *theory*, however plausible or brilliant, based upon a few *asserted* facts. Has any fact of science ever been established which disproves the Creation, the Flood, or the Exode? If so, let that fact be proclaimed.

Nor does this Prophet undertake to answer all of the questions which men in every age have so anxiously asked,—What is the origin of Evil, how did Sin ever find entrance into a holy universe, under the Government of an Almighty and Benevolent God? How can Divine Sovereignty and human freedom coexist and harmonize? Are there few that be saved? Are other worlds inhabited? These and many other questions of similar import have no possible bearing upon man's salvation or present duty, and are therefore not answered by this Prophet of God; He teaches all of our duty, but never panders to our curiosity. Doubtless the discussion of these questions is interesting, and many minds have revolved them long and anxiously, but it is easy to see that if Jesus had given us their perfect solution, this could in no wise have affected the question either of our duty or blessedness. There is nothing pertaining to our duty or salvation that is not fully and clearly stated: all that we need to know of ourselves, of

the universe, of God, is made known; the whole will of God unto our salvation is revealed.

He comes with a definite object before Him, viz., to reveal God to man in order to salvation; and everything necessary to this He makes as clear as the light of the sun. He tells how the guilty may find pardon; how the blind may see; the deaf, hear; the lame, walk; the dead, live. He tells where the weak may find strength; the tempted, succor; the backslider, healing; the troubled, peace; and the weary, rest. He answers fully and clearly every question of present or future interest to man.

Whence came I, and whither do I go? What of the Future Life, and what relation has the present to that which is to come? Who is God, and what is His character, and how may I find His favor, and live with Him in peace and blessedness forever? What of my duties to my neighbor, to society, to civil government, and to the Church of God? What of guilt and Sin and Death and Heaven and Hell and the Judgment and the Retributions of Eternity? These, and questions of like import, so wide in their bearings, so vast in their results, so infinite in their importance, are all clearly, wisely, satisfactorily, answered by this Prophet sent from God. He teaches *all* that man is to believe concerning God, and all the duties which God requires of Him. No question arises in the human soul having any practical bearing upon our relations

to God, or our duty to Him or to our fellow-mortals, that does not find here its complete and perfect answer. The teachings of this Prophet are *complete*—yea, perfect:

> "More to be desired are they than gold,
> Yea, than much fine gold,
> Sweeter also than honey,
> And the droppings of the honey-comb."

It is worthy of special notice that, with all the gathered and garnered wisdom of six thousand years, and all the boasted progress of this restless generation, man has been unable to add to the Teachings of this Prophet of Nazareth one single new truth in morals or religion. The men of our day can repeat truthfully the words of the men of His day, "never man spake as this man." Will the world never learn that no improvements can ever be made upon the Teachings of this Divine Instructor?

How foolish and wicked, therefore, are all attempts, no matter from what quarter they come nor by whomsoever made, to improve the sure Word of Christ which liveth and abideth forever! How idle the folly that would supplement and complete these Divine Teachings with the traditions of men, the investigations of science, the attainments of human reason, the results of philosophical inquiry! As well seek to gild refined gold, or re-

paint the rainbow, as to improve upon or progress beyond the Teachings of Him who spake as never man spake.

In this age, so proud and arrogant, wise men write and lecture of Light and Heat, and Law and Star Depths, all evolving themselves, by virtue of inherent forces, out of primordial atoms or cells, and laugh to scorn the Teachings of Him who tells that a Personal extramundane God in wisdom, beauty, and glory, hath made them all: Science, falsely so called, comes telling us that the Cosmogony of Jesus as delivered to men, by Moses, is in conflict with the researches of modern thought and with the views of teachers far superior to the Christ of God, and that it must be at once rejected as a baleful superstition or the relic of barbaric ignorance: ethnologists loudly proclaim that the Bible doctrine of the human race can be no longer received by educated thought; that the race is not of one blood, made in the image and after the likeness of God, but that man had many origins and that the ape or gorilla is the father of us all: self-satisfied Reformers, so called, failing to find in the legislation of Jesus anything satisfactory to their gigantic intellect upon the questions of Labor, Woman, and Temperance, proclaim the New Evangel as the Panacea for all human ills; and Crusaders rising up in all quarters announce doctrines and duties upon these and kindred subjects which

the Christ of God failed to provide for in His incomplete and imperfect code: the old race of necromancers and astrologers lives again in modern mediums and clairvoyants, and turns many a dishonest penny with senseless dupes and fortune-hunters who prefer the information rapped out on a table by a deceiver, or the Devil, to the Truth as taught by Him who cannot lie; popularity-seekers in and out of the pulpit tell us that Jesus was all wrong and knew nothing of the nature of God when He declared that all impenitent and unbelieving men shall be turned into hell, with all the nations that forgot God; and that all who have served their country and kept their hands from personal or official theft are at once ushered into that Heaven purchased for penitent and believing sinners by the blood of God's Incarnate Son: no wonder that the very devils should cry out, "Jesus we know, and Paul we know, but who are ye?"

Just at this point, around this citadel of the Completeness and Perfection of Christ's Prophetical office, the battle rages with unabated and keenest fury; for both parties well know that everything depends on this. Romanists and Rationalists unite their forces to destroy this stronghold of the Christian Faith. If the Teachings of Christ are to be supplemented by the Traditions of the Church, then He is no longer an Infallible Teacher, and the Church usurps His prerogative: if, on the other

hand, Reason is at liberty to reject any distasteful doctrine of His Word, and substitute therefor something more pleasing and palatable, then the same result is accomplished; and every man makes his own Bible, and becomes his own Teacher.

There is another element entering into Christ's Prophetical office, viz., He teaches with absolute *certainty*.

Teaching may be very full and comprehensive, and yet leave us in great doubt and uncertainty, in which case we derive little or no profit: and in fact this is the great difficulty we experience with all merely human teachers; they do not at all times and on all subjects speak with absolute certainty; and of course, where the teacher is not certain of his own conclusions, the hearer will receive them with hesitation and doubt. In order to carry conviction to the minds of others, we must be thoroughly convinced ourselves of the truthfulness of what we advance. If we are in doubt ourselves, all who hear us will doubt.

Take up the writings of any man, and you will find that there are many points upon which he speaks with diffidence, with hesitation, with doubt. He himself is not certain of the soundness of his own statements and conclusions, and it is impossible for him to impart to another mind a conviction of certainty which he does not himself possess. As a matter of fact, every honest man does have this

feeling of distrust as to all of his own reasonings and conclusions.

The wisest, most careful, and painstaking of human teachers are often compelled to review, to modify, to change, what they have said and written. Opinions held most tenaciously at one period of life, are scornfully rejected at another; doctrines despised and denounced at one time, are received and loved at another. We are ever changing our views, opinions, and theories on all subjects, and the man who boasts that he never changes is far more obstinate than he is wise.

Amid the ceaseless change and conflict of human views and opinions, with what a sense of relief do we turn to the clear, calm, certain utterances of this Great Prophet of God! The deep, quiet certainty of his own soul impresses itself upon us, and we listen with joyous hearts to Him as He says, Come unto me all ye that labor and are heavy laden, and I will give you rest. Here is One who, unlike all other teachers, speaks with an air of profound conviction, with absolute certainty: and this one element, separating Him from all merely human teachers, marks Him as the Prophet sent from God, the True Teacher of all men, in all ages and all lands.

Without preparation, or premeditation, or hesitation, or delay, or doubt, or uncertainty, He speaks clearly and fully upon all subjects pertaining to sal-

vation, whether past, present, or future. He never changes His views, alters His opinions, or modifies His Teachings. As Teacher, He is the same yesterday, to-day, and forever. With Him there is no Past, nor any Future, all is an ever-living Present. With Him all is Here and Now. By one act of his Infinite Intelligence He comprehends all knowledge; this knowledge can never be either increased or diminished. What He knows now He has always known, nor is it possible for Him ever to know less. All knowledge of all things is ever clearly before Him, and out of this Infinite knowledge He speaks for God to men.

He speaks with the same conscious superiority and certainty, whether the subject be God or man, angels or devils, individuals or nations. Of the Future World, so dark and uncertain to the wisest of mortals, He speaks with the same assurance that He does of things passing immediately under His own personal observation. The beggar dies, and is borne by angels to Abraham's bosom. The rich man also dies, and is buried; and in Hell he lifts up his eyes, being in torment. The Angels come forth at the end of the world, and sever the righteous from the wicked. All angels, men, and devils are gathered together before the Great White Throne. Death and hell are cast into the lake of fire and brimstone. In the whole compass of human teaching there is nothing comparable to

these words of this Prophet of Nazareth. Who of all the children of men would dare thus to speak of the Unseen and Eternal World? As we gaze upon these stupendous scenes of that World to which we so rapidly hasten, we are forced to cry out, Rabbi, Thou art the Son of God; Thou art the Teacher of men. The Bible is just the outflow and overflow of this fullness of knowledge which dwells in Jesus Christ.

It would turn us aside too far from the direct line of thought proposed in this discussion to develop just here the relation between this element of *certainty* in the teachings of Christ and the life of God in the human soul. Faith is the differentia of the Christian, distinguishing him from all other men: the just shall live by his Faith. Faith is the very life of the Christian; and faith cometh by hearing, and hearing by the Word of God. Faith is always certain. It says, I know whom I have believed. It is the substance of things hoped for, the evidence of things not seen. We have the Substance and the Evidence because of the sure Word of our Divine Teacher.

In addition to Completeness and Certainty, the Prophetical office of Christ Jesus is clothed with Authority.

When He ended His sayings, the people were astonished, for He taught them as one having *authority*, and not as the scribes. Verily, verily,

I say unto you, is his emphatic assertion of authority.

Man instinctively reverences authority, whether it be the authority of Power, or of Law, or of Truth, or of God. Knowing that he is finite and dependent, he looks to some one higher than himself to control and guide him. His cry is ever, Lead me to the Rock that is higher than I. And whatever may be our confidence in, and respect for, any merely human teacher, we still feel and know that, like ourselves, he is finite and fallible. We must hear some voice of Divine Authority and Infinite Truth, or be miserable for evermore.

This Prophet speaks with all the authority of Infinite and Eternal Truth, and Infinite and Eternal Godhead. Come, see a man that told me all that ever I did. Is not this the Christ?

The Voice that we hear in the Bible is indeed and in truth the Voice of very God, shrined in human flesh and form, One who speaks Divine Words of Truth and Tenderness, and who has the absolute and perfect right to teach man what he shall believe concerning God, and what duties God requires of him.

In the instructions of all merely human teachers this element of authority is wanting,—they dare not say to their fellow-mortals, You must believe what I say unto you, or die and be miserable for evermore. But this quality is characteristic of all

Christ says to men. His cry ever is, Hear me, believe me, love me, obey me, follow me, and all uttered with a tone of conscious superiority and infinite authority; nor do the words coming from his lips fall unpleasantly upon our ears. Thousands and tens of thousands of the purest and best of earth recognize His Divine Voice, and yield obedience to His authoritative commands.*

The authoritative character of Christ's teachings rests upon His Supreme Godhead and Infallible Truth. He is Divine and He is the Truth. We hear much in this day of Church Authority and Infallibility. And some scores of our fellow-mortals met in solemn council, and decreed and proclaimed to the world that one of their number, finite, fallible, and mortal, did indeed possess this attribute of Godhead, and was himself the Infallible Teacher of men, and that all who will not submit to him, and yield obedience to his commands, are living in mortal sin.

And even outside the Papal Hierarchy, the dogma of Church Authority is elevated to a position of prominence not given it in the Teachings of Christ, and the wrath of God is denounced upon all those who are casting out devils not after approved ecclesiastical methods.

---

* Read Bushnell's matchless chapter on the "Supernatural Character of Christ."

Whenever and just so far as the Church speaks the Words of Christ she is Infallible. Just so soon as she speaks in her own name, her own words, by her own authority, she is not infallible.

His Infallible, Authoritative, Prophetical office he never delegated to men, or to His Church. The Church is His Witness to take up and repeat to all men, until Time shall be no more, the Words of this Divine Teacher, this Prophet anointed of God.

The one inalienable right and paramount duty of every human being is to hear the voice of this Teacher. No Pope, or Council, or Church may dare come between the soul and this Prophet who speaks for God. Unto Him must men hearken. To hear and obey, is Life; to refuse to hear and disobey, is Death, Eternal Death. The men who refused to hear and obey Moses died without mercy under two or three witnesses, of how much sorer punishment shall he be thought worthy who refuses to hear the voice of this Prophet who speaks to men from Heaven! The Queen of Sheba shall rise up in the Judgment against the men of this generation, for she came from the uttermost parts of the earth to hear the Wisdom of Solomon, and behold a greater than Solomon is here. See that ye refuse not Him that speaketh.

## CHAPTER III.

### THE EXTENT OF CHRIST'S TEACHINGS.

"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the Law till all be fulfilled. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of Me. The spirit of prophecy is the Testimony of Jesus."

"And beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

THE Press is justly regarded as one of the most powerful and controlling forces in modern society and civilization. The Printing Press multiplies books and writings to a degree that is almost incalculable; and the words spoken to-day in some great centre of thought or activity, are read to-morrow in hundreds of places thousands of miles away.

The ancients did not possess this instrument for multiplying copies of the writings of the great and good among them; yet their thoughts were committed to writing, and handed down to subsequent generations. The thoughts of David, Isaiah,

Homer, Plato, Cicero, Augustine, have come down to us in the very language in which they were spoken and written.

It is a remarkable fact that Jesus of Nazareth, the Greatest of all Teachers, wrote absolutely nothing.

On a memorable occasion, He stooped down and wrote on the ground, but no trace of that survives; no fragment of His writing has been handed down from age to age; no book written by Him can be found in any of the famous libraries of the world; no manuscript of His is laid away in any of the archives of the nations; and in vain will you search among the treasured things of the earth for even his autograph. And yet no teacher has ever succeeded in making his thoughts so clearly, so fully, and so generally known. While the thoughts of Plato are known only to the learned few, the words of Jesus of Nazareth are read by hundreds and thousands in almost every language spoken by men,—even the *blind* read His Teachings in the raised letters of their Bibles. With the lapse of time, other teachers become less and less known; but Jesus is only the more fully and widely known as the ages roll away. Each day, as the sun rises in the Heavens, millions of men are found diligently and devoutly studying the matchless words of this Teacher come from God. No power of man can expunge

from the heart of the human race these words of Christ that live and abide forever.

Four brief biographies, written by Jews of no special culture, contain all that the human race possesses of the Words personally uttered by Him. The Sermon on the Mount, the Parables, His conversation with Nicodemus, and the woman of Samaria; and His discussions with the Jews at Jerusalem at the Passover preceding His crucifixion, and His address and prayer the night before His death, constitute the bulk of His own personally spoken instructions. And many suppose that the Teachings of Jesus are limited to these few personally spoken words; that in these we have all that Christ ever said in the way of instructing men in Divine things; that as Teacher of men, He is responsible for these, and these only. Hence we often hear men, who reject the entire Doctrinal System of Christ as developed by the Apostles, speak in glowing terms of the pure morality of the Sermon on the Mount, and the matchless beauty of the Parables of our Lord. And yet the Doctrines of the Epistles are no less the Words of Christ than the Sermon or the Parables; for He commissioned the Apostles, and His Spirit gave them utterance, and put the Words of the Lord in their lips.

The question is, therefore, properly answered here, Are these personally spoken Words all of

the Teachings of this Prophet of God; or are there other Words delivered by His Spirit to Holy Men who have delivered the same to us, even as the Spirit of Christ, who was in them, taught them?

Are His Words when given to us *mediately*, through Holy men, even as they received them from Christ, any the less His than those which fell from his own lips? Are not my thoughts, when dictated to an amanuensis, and written by him precisely as spoken by me, as much mine as if I had spoken or written them? Would I not be just as responsible for the contents of this book prepared in this manner as I am for it when I write with my own hand all the words contained in it?

If forty men had received words at my lips, and then had written them in a book; and I should make myself responsible for the whole book, and accompany the publication with a statement over my own signature announcing that the words and thoughts were all mine, would not that be my book?

This is precisely what Christ has done as regards the entire body of the Sacred Scriptures, both Old and New Testaments. He makes Himself responsible for all that the Apostles, Evangelists, and Prophets wrote: He gave His words to them, and they wrote them by Inspiration of the Holy Ghost. This point cannot be insisted upon with too great

emphasis or pertinacity; for it is true beyond question that the whole Bible is Christ's; He makes Himself responsible for it all. If men receive Christ, at all, as a Divine Infallible Teacher, they must receive all of His Words; they cannot accept His own personally uttered instructions and reject His other Teachings when delivered by his inspired servants: they must receive or reject both alike.

The Mosaic Record of Creation, the Fall, the Deluge, the Law given from the burning mount, the Psalms of David, imprecatory and all, the Visions of Ezekiel and Daniel, the Prophecies of Isaiah and Jeremiah, the Gospels of Matthew and John, the Epistles and the Revelation, are just as much His as the Sermon on the Mount or the Parable of the Prodigal Son. The Spirit which pervades the entire Bible, the Inner Life Essence of it all, is a Testimony of and to the Lord Jesus Christ. And this Prophecy, or speaking for God, came not in old time by the will of men, but Holy Men of God spake as they were moved by the Holy Ghost. It was the Spirit of Christ in the Prophets who testified beforehand His Sufferings and the Glory that should follow. The Teacher Himself says, Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of Me. After His Resurrection, when He appeared to two of His Disciples, He said, O fools, and slow of heart to believe all that the Prophets

have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. These few passages, selected from many of similar import, spoken by the Teacher Himself, establish beyond doubt the fact, that Jesus Christ makes Himself responsible for all the Words of Moses and the Prophets recorded in the Jewish Sacred Scriptures. The writers are but the amanuenses to record the words that Christ gives them to speak. Nay, they are but the pens which the Divine Teacher holds, and with which He records his own imperishable thoughts. True, the writers preserve their own personal peculiarities, just as the pen, whether steel, rubber, gold, or goose-quill, preserves its own character, but the Mind that thinks is that of Christ, and it is His Hand that holds and writes. It is the same God who spake at sundry times, and in divers manners, unto the Fathers by the Prophets, who now speaks unto us by the lips of His own Incarnate Son, and again by His Spirit-inspired Apostle: from beginning to end, from Genesis to Revelation, it is the Voice of God that we hear.

There is no conflict of teaching between the different parts of the Bible, between the Old and the New Testaments, between the Law and the Gospels, between Christ and the Apostles. The same

Divine life flows through every part, and Christ Himself is the completion and fulfillment of all,—He is the Incarnate Word. He asserts in the most emphatic manner, I am not come to destroy the Law or the Prophets, but to fulfill. When He went into the synagogue, and read from Isaiah's prophecy a description of Messiah and His work, He adds, This day is this Scripture fulfilled in your ears. Paul, who was called and commissioned by Christ, declares that He said none other things than those which the Prophets and Moses did say should come.

It is, therefore, the supremest folly for men to say that they accept as Divine the Words personally uttered by Christ, but reject the Words put by Christ Himself into the mouths of the Prophets and Apostles; that some of the things spoken by Him are true, and other things are false; that in some respects the Teachings of Christ are good, but in others very bad; that not all, but only portions can be accepted as true and good. This principle at once robs Christ of all His authority, certainty, and completeness as a Divine and Infallible Teacher, and enthrones Human Reason as supreme Instructor in the Prophet's office. Christ Himself declares that all of His Words are Divine, the Words given Him to utter by His Father in Heaven. Whatsoever I speak, therefore, even as the Father said unto Me, so I speak: and since

He declares that all the Words of Scripture are His, that He is responsible for them all, the conclusion is inevitable that all are equally of God, equally of the Father, are of Divine origin, authority, and obligation.

Away, then, with that theory of interpretation which says, I accept as Divine the gentle and charitable teachings as uttered by Jesus of Nazareth, but I reject the harsh and revengeful legislation of Moses. I delight in the beautiful ethical truths of the Evangelists, but I abhor the cruel and vindictive spirit of the Psalms and the Prophets. The sublime morality of the Epistles wins my warmest admiration, but the impurity of the Old Testament arouses my deepest detestation.

Such a view as this involves the absurdity that the Divine and Infallible Prophet teaches one thing by His servant Moses, and another and contradictory thing by John and Paul; that the exposition of the Law given by Jesus Himself is far less rigid than the Law as originally promulgated through Moses from the Burning Mount; that the Lord Jesus far less severely condemned and punished immorality under the Old than under the New Covenant; and that for four thousand years the Prophet of God taught an incomplete and impure code of morals and piety.

Beyond question the Teachings of Christ in the Bible are not contradictory but harmonious. All

Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. To the diligent and thoughtful student of the Word there is a profound and glorious Unity pervading the Teachings of the Lord Jesus, whether Law or Gospel, Prophet or Apostle, Psalm or Epistle. Whosoever will accept Jesus as a Teacher sent from God must receive all of His Instructions as Divine, must receive the whole Bible as His Inspired and Infallible Word unto salvation.

An examination of the Bible, which contains the complete, certain, and authoritative Teachings of Jesus Christ, the Prophet of God, reveals the fact that this Book consists of three distinct parts or elements, and that these embrace the sum total of all that man is required to believe and do. If man shall know, and believe, and do these Teachings of the Infallible Prophet, then Eternal Life and Blessedness shall be his portion with God for evermore. The entire contents of the Bible may be arranged under *three* heads, viz.: Facts, Doctrines, and Duties,—a threefold cord not easily broken. We have,

*First:* A Record of Facts.

*Second:* A System of Doctrine.

*Third:* A Code of Duties.

The Facts precede the Doctrines, the Doctrines precede the Duties. The Doctrines flow from the

Facts, the Duties grow out of the Doctrines; the Three:—Facts, Doctrines, and Duties, stand or fall together; the acceptance of one carries with it the acceptance of all; the rejection of one necessitates logically the rejection of all. If the recorded facts of Scripture are not true, then the foundation of Doctrine is gone, and with it all Duties disappear: there can be no duty apart from some Doctrine; nor can any doctrine exist except as based upon some fact, some objective reality. The Divine Teacher, with the pen of Moses, records the Fact of Creation; growing out of this, He reveals the Doctrine of a Personal Creator; and as a result of this Fact and Doctrine He inculcates the duty of the creature. If there be no *Fact* of a creation, then there is no Doctrine concerning the Creator; and hence of necessity, no Duty of the creature to the Creator; and if the Fact of a creation, the Doctrine of a Creator, and the Duty of the creature be stricken from the Record, then the foundation of the system of Religion taught by Jesus of Nazareth is removed. Many persons are disposed to say, We care nothing for the Facts and Doctrines of the Bible, only the Duties commanded by Christ concern us: others insist upon the System of Doctrine, but are willing to give up the Facts as of no special importance; but it is perfectly apparent that we must either hold to all or reject all,—the three cannot be disconnected.

The Facts embraced in this Book of Christ's Teachings cover a period of about four thousand years; from the creation to the days when the Son of God was incarnate on this earth of ours. Some of the Facts of Scripture occurred after His Ascension into Heaven, and they are recorded in the New Testament. In the Bible we have an accurate and authentic account of what God and man, angels and devils, said and did. So far as Facts are concerned, the Spirit of Christ moved Holy Men of God to record them precisely as the events occurred, and to record these and not others. It is of vast importance to remember that a very large portion of Christ's Word is a simple record of Facts; of what was said and done; of lies spoken by Devils, of sins committed by men, even by saints, of ministries of Angels, of works wrought by God, and ordinances appointed by Him.

As regards this element of the Sacred Scriptures, Christ as Teacher is responsible for the accurate record of the Fact, not for its moral character. He is also responsible for the proper arrangement and use of the Facts in revealing to man the Will of God unto salvation. As a Teacher of Historic salvation, Christ's statement of Facts must be accurate and authentic.

It is proper just here to call attention to what has always been to many students of the Word of Christ a great stumbling-block, viz.:

*The Sins of the Saints in the Old Testament.*

It is true that Christ has recorded, as matters of fact, the sins of those who sincerely loved Him. With the Word of God before us, no one can for a moment doubt the sincere piety of Noah, Abraham, Jacob, David, or Peter; for Jesus Himself recognizes these men as His friends, and the Spirit of Christ has made honorable mention of their faith and love. And yet these men sinned; sinned after conversion; sinned most grievously. Noah was guilty of drunkenness, Abraham of falsehood, Jacob of deceit, David of adultery and murder, Peter of denial and cursing. The Great Teacher has *recorded* the sins of His saints; and these sins are a grief to the righteous and a stumbling-block to the wicked. And yet it is manifest that the mere *record of the fact* does not express Christ's *approbation* of the sin.

Again: side by side with the recorded facts is Christ's Law forbidding these very sins of which His saints were guilty. And again: side by side with the sins is the punishment inflicted by Christ upon the saints for these very sins. And yet more: side by side with the record of the sins is the repentance of these holy men, bitter and godly sorrow, and hearty turning from sin unto God. In the light of these truths there is no occasion for any honest soul to stumble at this Record.

For there is, 1st. The Law which condemns the sin. 2d. The punishment for the sin. 3d. The repentance and confession of the saints. The very Record is itself a fearful punishment, and at the same time a solemn warning. Let him that thinketh he standeth take heed lest he fall.

Another element, in the Teachings of Christ, deserves special notice in this connection, viz., The Imprecatory portions of the Scripture: and the question must be answered, Does Christ make Himself responsible for, and approve those passages of the Sacred Scriptures, in which His servants express a feeling of solemn and holy joy at the destruction of the wicked; and even pray the Almighty to overthrow and destroy the enemies of Christ and His kingdom? Do the Imprecatory portions of the Bible express the Teachings of Christ, or are they the utterances of cruel and bloody men, in a dark and savage age, and at variance with Christ's own Words? On this point I venture two remarks:

1st. These Imprecations are not the expression of private and personal hatred. David is an individual, but he is also king: he is a man, but he is also the Representative of God. He is a Typical king, typical of Christ and His kingdom. He is the visible Representative on earth of Christ, the real king of Israel. His *imprecations* are not expressive of his private feelings as a man, as an

individual, but of his public and typical character and office. He, in this capacity, prays for and desires the destruction of the enemies of Christ and His kingdom,—the enemies of God, and Truth, and Holiness. A feeling that finds expression in the prayer of every holy man when he prays God "to suppress evil and immorality, and put to confusion all workers of iniquity." Let any Christian analyze his prayers in this particular, and he will find that, if not in the same words, he does pray for the same thing, viz., that all enemies may be subdued under Christ, and that His kingdom may come in spite of all opposition of the Devil and wicked men. The imprecatory prayers of the Old Testament saints are for the overthrow and destruction, not of their private and personal enemies, but of those who are the enemies of God, and who set themselves to resist, and defy, and destroy the kingdom of Christ: and this feeling is not wicked, but righteous and holy.

2d. This feeling, imprecatory, vindictive, or whatever else you may choose to call it, can and does coexist with the most ardent love for the sinner, and the most intense desire for his salvation: and just here is the true and highest solution of this difficulty.

In the Highest and Holiest of all beings, God Himself, there is perfect hatred of sin, and the solemn purpose to punish with eternal death all

who will not submit to Christ,—and this hatred and wrath of God is revealed, and He declares, Vengeance is mine, I will repay. Nay more, God acts out this feeling,—He does punish with everlasting destruction the Devil and his angels and all finally impenitent men. And thus we have on the part of God the hatred, the purpose to punish, and the act of punishment itself: and yet all of this coexists at the same time, side by side in the heart of God, with the tenderest love for the sinner: God so loves the world that He gives His only-begotten Son to die for sinful men, for His enemies. And Christ Himself, as He gazes upon Jerusalem, given over to her fearful doom, exclaims, with tears of genuine sorrow streaming from His eyes, O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not!

*How* these two feelings can coexist in the same heart at the same moment we do not pretend to be able to say. Not the *philosophy*, but the *fact* of their coexistence concerns us; and of this *fact* there is no shadow of doubt.

Now this same feeling, to a greater or less degree, is found in the heart of every child of God, whether under the Old or New Dispensation. Every saint does desire that all men should be saved and come to the knowledge of the Truth. He desires the salvation even of the chief of sinners. And at

the same time he desires and prays "that the kingdom of Christ may be built up upon the ruins of Satan and His kingdom." And so when Jehovah caused the waters of the Red Sea to flow back upon Pharaoh and his hosts, and when there was a wholesale destruction of the enemies of Christ and His people, we find Moses and all the children of Israel singing with joy unto the Lord, who had triumphed gloriously, who had cast both horse and rider into the sea. Thy right hand, O Lord, is become glorious in power; Thy right hand hath dashed in pieces the enemy. So David, in the Psalms, gives expression to the same holy joy; and Christ Himself, in the Parable, commands that His enemies who would not that He should reign over them be brought and slain before His face.

In the Prophecy of Jeremiah the Heavens and earth are called upon to rejoice over the utter destruction of Babylon, the enemy of the kingdom of God. And in the Revelation, when Babylon the great and wicked city is consumed by the wrath of an avenging God, all Heaven and earth, saints and angels, Apostles and Prophets, are called upon by Christ to rejoice over her. The imprecatory Psalms are, therefore, not exceptional and isolated expressions of holy indignation against the enemies of God and man, but are in full accord with, and form part of, the Teachings of the Lord Jesus with

reference to all the finally impenitent enemies of His kingdom.

Almost every child of God has witnessed some signal display of the power and grace of God in the salvation of sinners. Sometimes a church is revived, and the whole community is moved by the Holy Ghost,—but there is some prominent person who deliberately sets himself against the Spirit of God. Christians labor and pray for his salvation; he is warned and entreated; but all this only serves to develop his bitter and malignant hatred of God; he tries himself to see how wicked and blasphemous he can be, and does all in his power to ruin other souls, and hinder the work of the Holy Ghost. Who will presume to say that when under such circumstances Christians pray that this wicked enemy of God and man may be taken out of the way, and destroyed, the prayer is wicked and malignant?

No teachable student of Christ's Word need stumble either at the sins of the saints or the imprecatory portions of the Scripture; when properly understood and interpreted, they afford new evidence that He is the Divine, the Infallible Teacher of men.

All of the Facts recorded in the Bible have bearings upon the salvation of men, and upon the entire system of doctrinal truth revealed by Christ as the Prophet of God. No one Fact recorded in

this Word is trivial or unimportant: each one has its appropriate place, purpose, and use. The names and ages of the Antediluvian patriarchs enable us to determine the chronology of the world; the Lifting up of a brazen serpent by Moses is a Type of the sacrificial death of the Son of God: and the Swallowing of the Prophet Jonah by a fish is a sign and type of the Son of Man.

In short, it is upon this solid foundation of Facts, both natural and supernatural, that the entire structure of ethical and doctrinal truth, revealed by Jesus of Nazareth, rests; remove the foundation of Facts, and the superstructure of Doctrine and Duty falls to the ground. It is precisely this element of Facts that distinguishes the religion taught by Jesus Christ from all other forms of religion among men: and because of this element, His Religion is neither theory, nor legend, nor myth, nor superstition, nor spiritualism,—it is a Religion of Fact; and upon two great facts, viz., the Death and Resurrection of Jesus Christ, the whole Gospel absolutely rests.

Hence the shrewdest and ablest enemies of the Christian religion have always assailed the authenticity of the facts recorded in the Word. Especially do they deny the *supernatural* facts,—the Deluge, the Confusion of tongues, the Passage of the Red Sea, the Sun and Moon standing still, and all the miracles of our Lord and His Apostles,—and then

they reject the great fact of the Resurrection of Jesus, and thus seek to reduce His religion to a merely *natural* thing, and Christ Himself to the place of a merely human teacher. And if the *supernatural* facts of Scripture are not true then these men are right, and Christ and His teachings are of no more value than any other man and his opinions. But all the facts recorded in Scripture are true, and Christ the Infallible Teacher makes Himself responsible for them all.

Consider how immense the number and how great the variety of Facts here recorded. Facts concerning God and men, Angels and Devils; facts in Nature, Providence, and Grace; facts concerning races, nations, and governments; facts in every department of the material world, and in the wide domain of the supernatural. All of these facts come down to us attested by the Omniscience and Authority of the Son of God, who is never mistaken and who cannot lie. Every fact of Scripture is important, and every one is precious; they are all recorded by the direction of Jesus Christ; are all considered by Him as necessary for our comfort and salvation. We cannot, we dare not, yield a single fact recorded in His Word; for to do this is practically to deny His Omniscience and Infallibility as our Divine Prophet; for this is His Word, these are His Teachings; all is given by Inspiration of His Spirit; and He is just as respon-

sible for the statement that the fish swallowed Jonah as for that one that God is Holy, and that the pure in heart shall see Him. If we are at liberty to reject any one fact, then we have the same liberty to reject all; for all of them equally and alike rest upon His authoritative and infallible Teaching.

### *The Doctrines of Christ.*

The word "*doctrine*," because of a false meaning attached to it, has fallen into disuse and disfavor. Many have confounded "*doctrinal* preaching" with *polemical* preaching, and hence they suppose that a sermon on Doctrine must of necessity be an assault upon views held by others. This is very far from the truth; for a doctrine is simply a truth. By the Doctrines of Christ we understand His statements of Divine Truth. Christ records facts; He reveals Truth. And the Doctrines revealed by Christ grow out of the Facts which He has left on Record.

The Death of Jesus of Nazareth is a physical and historic *fact;* Salvation by Faith in that Death as a sacrifice for Sin is a Doctrine. The Doctrine of Salvation rests upon the physical fact of the death of Christ; if He did not die for sin, then there is of course no doctrine of Salvation through Faith in His blood.

Nearly all of the Doctrines of Christ are so inwoven with the Facts of Scripture that it is impos-

sible to separate them. Taking Christ Himself as the sum of all Christian Doctrine, it is evident that here everything depends upon certain facts. His Incarnation, His Death, and His Resurrection are Facts, and the more carefully one studies the Word of Christ the more clearly does he perceive that the Facts of Scripture are indispensable to the Doctrines.

The Doctrinal System of Jesus Christ embraces in its infinite sweep and compass the entire Universe. In His Word He develops a complete and perfect Doctrine concerning God. As one with the august Father, He comes to reveal to man the "Unknown God." His threefold definition of Deity, viz., God is a Spirit; God is Light; God is Love, affords the basis of an accurate and exhaustive classification of the Being and Nature of God. When we add to this, His own statement, He that hath seen Me hath seen the Father also; and then add to this, the Teaching of the Holy Ghost, whom Jesus sent as an Abiding Indweller in the human soul, we have a perfect revelation of God.

Nor is His Doctrine of man any less clear and complete; a doctrine, too, which meets and solves all the strange, dark, terrible problems of human existence. Man's origin, primeval estate of holiness, fall, the curse, regeneration, justification, sanctification, and glorification. All that man was, and is, and will be, is revealed with the clearness

of light by Him who is no less the Son of Man than He is the Son of God.

This Doctrinal System of Christ reveals a vast world of spiritual beings, order after order, rank after rank, whose number no human Arithmetic can calculate, who touch our world and destiny on every side, yet invisible to us; their origin, influence, and destiny. And then the Infinite Fullness of knowledge of this Divine Teacher is projected forward upon the prophetic page, and the issues of all things, Death, Resurrection, Judgment, Heaven, and Hell, are made to gleam before our startled gaze as with the awful Light of Eternity.

It is impossible, in this chapter, to do more than merely sketch the bare outline of the Doctrines contained in the Teachings of Jesus of Nazareth, the Prophet of God.

The Duties enjoined by Christ are connected directly and indissolubly with the Doctrines taught by Him. Truth is in order to godliness, and all Christian Duty is the fruit of Christian Doctrine. The Scriptures uniformly observed this order: first, the Doctrine is stated, then the Duty is enjoined. Hence, too, it is that there is no such thing as profitable "practical" preaching apart from Doctrinal preaching. Christ and the Apostles were eminently doctrinal preachers.

Christ not only taught all that we are to believe concerning God, but also what Duties God requires

of man. And how vast and comprehensive are the Duties commanded by this Divine Teacher! There is our duty to God, as Creator, Governor, Preserver, Benefactor, Redeemer, and Judge, to love Him with all of our mind, heart, soul, and strength. Then there is our duty to our fellow-man, to love him as ourselves.

Then the Duties we owe to the Civil Government, to Society, to our Families, to our superiors and inferiors; every duty that we owe to any human being in any and every relation we can occupy; all of these are made perfectly plain to us by this Prophet anointed of God. If nothing of Christ's teachings remained but the Duties enjoined by Him, the world would still ask, Whence hath this man this wisdom?

How vast in extent, then, are these Instructions of our Divine Teacher! How Infinite His knowledge thus to comprehend in one small volume this record of Facts, this system of Doctrine, this code of Duties; Facts so important, Doctrines so wonderful, Duties so beneficent!

And how blessed the truth that, amid the din, confusion, and uncertainty of earth and earthly teachers and teaching, we can turn to One with the assured certainty that all that He teaches is true, absolutely true; that He is Himself the Incarnate Truth; that we have a more sure Word of Teaching whereunto we do well that we take heed as unto

a Light that shineth in a dark place until the Day dawn and the Day Star arise in our hearts! Nay, this is Life eternal, to know Thee, the only True God, and Jesus Christ, whom Thou hast sent!

*Facts and Doctrines as related to Christian Life.*

Attention has been incidentally directed to this subject, but its importance demands a somewhat fuller treatment.

The remark is often made, sometimes even by good men, "The Facts and Doctrines of the Bible are of small value; what we want is Christ Himself; not what Christ taught, but the Living Christ Himself."

And thus along with the precious truth of a Personal Saviour much error is also conveyed. For how shall men believe in Him of whom they have not heard? Faith cometh by hearing, and hearing by the Word of God. Apart from the Facts and Doctrines of the Scriptures, we know absolutely nothing of the Lord Jesus Christ; and to talk, therefore, of having the Living Christ, and caring nothing for the Truths which reveal Him, is simply nonsense. We can only know Him as He reveals Himself; and He reveals Himself in the Facts and Doctrines of the Bible; hence to know Him, we must know these facts and doctrines. Jesus Himself most beautifully and clearly illustrates this Truth. In one of His conversations

with His disciples He said, Take heed and beware of the *leaven* of the Pharisees and of the Sadducees: and when His Disciples fail to comprehend His meaning, He adds, How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them beware of the *doctrine* of the Pharisees and of the Sadducees.

Leaven has an active working force or principle which changes the character of the entire lump of meal or flour until the mass becomes pervaded with the leaven. So the Facts and Doctrines taught by Christ have a living force, an active working principle, which changes the character of every heart into which they are cast. Christ's Word *sanctifies*, makes holy, because His Word is Truth. Every man's character and conduct is determined by the Facts and Doctrines he believes. What is in the heart will come out in the life. *As a man thinketh so is he.* We *are* what we think, we *are* what we believe.

Paul believed the facts of the Old Testament Scriptures and the doctrinal truths revealed to him by Jesus Christ, and the most casual reader of his life and epistles can see how this belief determined all that he said and did. Take these away from Saul of Tarsus, and the whole current of his life is changed. Remove from his conscious-

ness the one fact that the Risen Jesus appeared to him, and who does not see that the mighty moving force of all his activities is gone, and that Paul the Apostle has ceased to exist? The relation which the seal bears to the soft wax, and the impression made upon it, is not more intimate than that which Christian Doctrine bears to Christian Life. Without Christian Facts and Doctrines there is no such thing as Christian Life. And those men who are ever crying, Give us Christ Himself, and ignoring or denying His Facts and Doctrines, are doing more to hinder the progress of the Gospel than all of His open and avowed enemies combined.

When men, professing to love and honor the Lord Jesus, speak lightly and disparagingly of the Facts of His Word and the Truths of His Revelation, they do thereby cast dishonor upon His Prophetical office, and show that they have not received Him as an Infallible and authoritative Teacher sent from God.

Hundreds delude themselves with the specious but false saying, "It makes no difference what a man believes, provided he is honest and sincere in that belief." This is to destroy utterly the fundamental distinction between Truth and Falsehood, and the very foundation of all moral obligation. If this were true, then the more sincerely a man received, and the more tenaciously he held, and the more zealously he propagated a *lie*, the more

praiseworthy he would be, and the more righteously entitled to a reward. It makes all the difference that there is between Heaven and Hell whether we receive or reject the Doctrines of the Lord Jesus Christ. The man who eats arsenic, honestly and sincerely believing it to be powdered white sugar, does not, *because of his sincerity*, fail to die. No amount of honest sincerity of heart will stay the operation of Law, whether in the physical or spiritual world.

If men receive the Teachings of Christ in their hearts, they will practice them in their lives. Nor is there any strong and symmetrical Christian Life apart from the cordial acceptance of all the Truths taught by This Prophet of God.

---

## CHAPTER IV.

### CHRIST, THE COVENANT PROPHET.

MEN ought to remember that Jesus of Nazareth, who is called the Christ, either was all that He claimed to be, or that He was an Impostor and Blasphemer.

Unless He was in very deed and truth the co-equal and co-eternal Son of the Living God, He

was guilty of nothing less than *blasphemy* when He claimed perfect equality with the august Father; and the sentence of the Jewish Sanhedrim, adjudging Him guilty of that crime, was a true and righteous verdict. If He was not the king of Truth, sent of God to establish in this world a spiritual kingdom, then He was a rival of Cæsar, and justly chargeable with sedition and treason.

If Christ did not speak the Truth, He was deficient in one of the essential elements of goodness; and unless men are willing to accept as true all the claims put forth by Jesus of Nazareth, they cannot call Him even a *good* man, for a good man will not assert false claims.

It is, therefore, the perfection of absurdity for men to affirm in one breath that Jesus was a true and good man, and then in the next deny His own claims as the Son of God; for if what He says is true, then He is the Son of God, the Saviour of men; and if what He says is false, then He is not a true and good man.

The wise members of the Highest Tribunal of the Jewish people well understood this question,—they knew that they must accept Him as their King and Messiah; or if He was not this, it was their duty to put Him to death as an Impostor and Blasphemer. And, in fact, this was what they continually charged upon Him; that He being a

man made Himself God. His Wisdom and His Works confounded them, and as they would not believe that these were of God, they charged that He was in league with Baalzebub, the Prince of Devils, and hence they were logically shut up to the sentence which consigned Him to the Cross.

The old issue, so clearly and sharply defined in the days when Jesus was on earth, is still the living issue of our day,—for every man there is but one of two courses: either to accept Jesus Christ in all the offices which He claimed for Himself as Prophet, Priest, and King, or else to reject Him altogether, as an Impostor and Blasphemer. Here, there is no middle path; either Christ was altogether true or altogether false: either the Son of God or the wickedest of men. He knew fully the meaning of all that He said, and understood clearly all that He claimed; if what He said was not true, and if his claims were false, then he was guilty of the most heinous of sins; and deserves the reprobation of all good men. If not the Son of God, then He must have been the Son of the Devil, the Father of Lies. It is to be regretted that this issue is not more frequently and intensely pressed upon the minds and hearts of the men of our day. If Christ is what He claims to be, then it is the immediate urgent paramount duty of every man to submit to Him; if He is not, then it is equally the duty of every man to join in the cry, Away with

such a fellow from the earth; He ought to die; crucify Him!

During His visit to Jerusalem, at the Feast of Dedication, the winter before His crucifixion, and also at the Passover in the spring, He asserted in the most unmistakable manner His Divine Sonship and equality with the Father: Before Abraham was, I AM: He that hath seen Me hath seen the Father also: if ye had known Me, ye should have known my Father also. I and my Father are One. He further states, I proceeded forth and came from God, neither came I of myself, but He sent me. Whatsoever I speak therefore even as the Father said unto Me, so I speak. For I have given unto them the Words which Thou gavest Me; and they have known surely that I came out from Thee; and they have believed that Thou didst send Me.

He claims to be a Teacher sent from God; to have a Divine commission; and to bring a Divine Message to men; and that He was Divinely authorized to say all that He did say; that all of His Words had been given to Him by the Father, and all were alike True and Divine.

He declares, As my Father hath taught Me, I speak these things: I have not spoken of myself, but the Father which sent Me, He gave Me a commandment what I should say and what I should speak: I speak to the world those things which I have heard of Him: the Words that I speak unto

you, I speak not of myself, but the Father that dwelleth in Me, He doeth the works: all things that I have heard of my Father, I have made known unto you.

These Words reveal the fact that Jesus Christ was not a *self-appointed* Teacher of men; He did not take this office upon Himself, uncalled of God; He did not bring to men a message unauthorized by God; He did not offer terms of salvation which His Father in Heaven might not approve. He was Divinely appointed and Divinely authorized to teach men the whole will of God unto salvation.

If two nations were at hostility, and a citizen should come from one to the other with a view to a reconciliation, one of the very first questions would be, Is he *authorized* by the king to treat with us? This citizen might be wise, truthful, and capable; he might be able to represent correctly the precise state of feeling in his own country; he might suggest terms of peace eminently just and honorable,—nay, more, he might be the son of the king, and possessed of all possible excellencies and virtues; yet if he came uncommissioned by his king, unauthorized by his sovereign, it is perfectly manifest that terms of adjustment could not be definitely determined. His message cannot be received unless it be authorized by the king.

So a very proper question to be asked concerning Jesus Christ is,—Does He come from God as

an *authorized* Teacher of men? Has God called and commissioned Him to teach? Is His Message Divine? and will God approve the terms of salvation offered by Him? Unless God has appointed Him to this office, He dares not speak in That Name to men. The High-Priest who acted for men in things pertaining to God, did not take the office upon Himself, but was called of God, as was Aaron: so the Teacher who speaks for God to men must be called and authorized of God. And this fact is repeatedly stated in the New Testament concerning the Prophetical office of Christ,—the people were astonished at his Doctrine,—more correctly rendered, Teaching,—for He taught them as one having authority, and not as the scribes. Christ never speaks except with Divine authority. He does not plead, nor beseech, nor exhort, nor argue; but with an air of conscious authority, and with all the dignity of Deity itself, He says, Verily, verily, I say unto you,—He that hath ears to hear, let him hear.

He never indulges in speculations or conjectures or theories,—never gives advice, never persuades, never appeals to the wise and great of this earth; all that He says is stamped with Divine authority; The words that I speak unto you, they are Truth and they are Life; for they are not Mine, but His that sent Me. To this end was I born, and for this cause came I into the world, that I should bear

witness unto the Truth. He that sent Me is with Me; the Father hath not left me alone, for I do always those things that please Him. He is at all times profoundly conscious that His Father God has called and qualified and authorized Him to speak to men, and that His Father is always present with Him.

Nothing gives to a man such power over his fellow-men as the unwavering belief that He is called and commissioned of God to say and to do; to teach and to act: and without this faith, no great work was ever wrought among men. When man is conscious that the Divine Presence goes with Him, then is he in very deed a man of power, among his fellow-mortals.

Martin Luther believed himself to be an instrument chosen of God to reform a corrupt church, and to correct the abuses of the Papal Hierarchy; and though Devils thicker than tiles upon the housetops opposed his way, he marched resolutely forward in the Divinely-appointed path of duty; and the entire Priesthood of an apostate church quailed before the face of one God-anointed man.

George Whitefield received a call and commission from the Lord to preach the Gospel of His Grace to men; and strong in the might of this call, he moved the masses, even as the leaves of the forest are swept and swayed by the breath of some mighty wind.

D. L. Moody, girded with Divine strength, so proclaims the Message given him by His Risen Redeemer, that all England and Scotland are moved at his presence. It is this Divine call that makes even the weak things of this world so mighty, enabling one man to chase a thousand, and two to put ten thousand to flight. It was this that enabled Moses, the servant of the Lord, to do what no other mortal has ever done.

The certainty of His Divine call, and the Presence of His Father, girded and sustained the Lord Jesus Christ during all the days of His public ministry on earth. In all that He said and did, He showed to the world that He was Divinely called and authorized, and hence he always spake and acted as one having authority and not as the scribes.

Fifteen hundred years before Jesus was born, Moses told the children of Israel that God would raise up from among them a Prophet, whom they should hear in all things; and after the death and resurrection of Jesus, Peter quotes these words of Moses, and applies them expressly to Jesus of Nazareth. He is then The Teacher raised up by God Himself to make known His Will and reveal Him to men, and He speaks always with Infinite knowledge and with Divine authority.

This leads to the remark that Jesus Christ is Teacher under, and in accordance with, a Cove-

nant or formal agreement between the Three Divine Persons, Father, Son, and Holy Ghost. The Teaching of this Prophet is in order to the salvation of sinners; the gathering into one kingdom all the Elect of God; and the final and complete purification of the Church, the Bride of the Lamb,—and all of these are the results of that Eternal Covenant of Love and Mercy, called the Covenant of Grace. Christ reveals the whole will of God unto salvation by revealing all the provisions of that Covenant. He is Prophet of the Covenant. All of His Teachings are founded upon and are limited by that. Apart from the Covenant, He has no instructions of any sort for men. To make known the provisions of that Covenant, to reveal the mind and heart of the Divine Persons who were parties to it, and to apply the Grace contained in it, to all those given Him by the Father, is His glorious Mediatorial work, which, as Prophet, Priest, and King, He performs. Possessed of Infinite knowledge Himself, He does not come to teach all knowledge, but only that which is unto the salvation contained in the Covenant. To reveal the Covenant, the God of the Covenant and the Grace of the Covenant, is the sum and the substance of His Prophetical Instructions.

The Teachings of Christ, like all the other parts of His work, were eternally arranged and ordered. His Teachings are not adapted to the various ex-

igencies of the race as they arise, but were agreed upon and ordained long before Jesus of Nazareth entered upon His public ministry.

As the wise master-builder makes a complete plan of the entire edifice he is about to erect before the work has commenced, so the Maker and Builder of the Heavenly City, the New Jerusalem, had prepared all the details of His work long ages before the first lively stone was polished for the Building. Christ, as Prophet of the Covenant, comes to unfold the Divine Plan eternally formed. Apart from that Covenant there is no salvation, and therefore no Prophet to reveal any will of God unto any human salvation.

" Christ executeth the office of a Prophet in His revealing to the church in all ages, by His Spirit and Word, in divers ways of administration, the whole will of God in all things concerning their edification and salvation."

But this salvation grounds itself in the Covenant of grace; nay, it is but the application to man of the Covenant, and the Covenant is itself the whole will of God unto salvation. Outside of, and apart from, this Covenant, God has no will unto any man's salvation. If not saved under and through this Covenant, man is hopelessly lost.

Hence the Prophet who reveals the whole will of God unto salvation, reveals the entire provisions of this Covenant, and hence of necessity His Mes-

sage is absolutely conditioned and limited by the nature and terms of the Covenant.

The Scriptures of the Old and New Testaments, for both and for all of which Jesus makes Himself personally responsible, must, therefore, be interpreted as the Book of the Covenant. The Teachings of the Covenant Prophet are contained in the Book of the Covenant, in its Facts, its Doctrines, and its Duties. All is given by inspiration of the Spirit of Christ, all is a Testimony to Him.

If called upon for the proof of any such Covenant, the answer is obvious, *The whole Bible is filled with this doctrine.* Christ is everywhere set forth as the Mediator of this Covenant, as the Executor of its provisions. The crowning ordinance of the kingdom, gathered by Him through the Truth, is, *This Cup is the New Covenant in my blood.* Priest of the Covenant, He seals it with His own precious Blood; King of the Covenant, He receives His Bride, the Church, as a Covenant Gift from His Heavenly Father; Prophet of the Covenant, He reveals its Truth, to the salvation of His Elect People. Outside of this Covenant, He is neither Priest, nor King, nor Prophet; and apart from this, He has neither worshipers, nor subjects, nor disciples.

The whole efficacy of His Teaching, as Prophet sent of God, depends absolutely upon the formal stipulations of this Covenant, so that His People

are made willing in the day of God's Power. All given Him by the Father do come unto Him, and the word spoken cannot and does not return unto Him void, but does accomplish that which He pleases, and does prosper in the thing whereto He sends it. Every one who is of God and of the Truth, hears the word of the Prophet, rests upon the sacrifice of the Priest, and wears the yoke of the King, and thus the Covenant people are redeemed, taught, and governed. The Gospel call of this Divine Teacher is *effectual* to salvation, because there is a Covenant, and Covenant Promises, and Covenant Power.

A man may believe that Christ is an *authorized* Prophet, and that He brings to men a Message directly from God, and yet he may not believe the message itself. Believing in the Divine Commission of the Prophet, he may, nevertheless, not believe what the Prophet says. Naaman believed that Elisha was the Prophet of God, but he did not believe that dipping seven times in the river Jordan would cure him of his leprosy. Many men do believe that the Bible is a Book from God, and are yet unwilling to receive the Doctrines and Truths which it contains. They say that they believe the Bible, meaning by this that they believe this Book to be a Divine Revelation; but there are many things contained in this Word which they do not believe. They know that God

has said, The wicked shall be turned into Hell; but they do not believe that this saying is true. They know that He said, He that believeth not shall be damned; but they do not believe that all unbelievers shall perish.

We often hear this expression: "I believe that Mr. A. said that he would do a certain thing, but I do not believe that he will do what he says." So men may, and do, believe that Christ is an authorized Teacher, that He brings a Divine Message, that this Message is contained in the Bible; and yet they do not believe the Message itself, nor trust the Prophet who delivers it.

It is manifest, that if the words of Christ can be trusted, He occupies a position wholly different from that of any other Teacher who has ever appeared among men. For He is not a self-appointed Instructor, but called to His office by God Himself, and Divinely authorized to speak for God to men. He is the Prophet of an eternal Covenant of Grace, and appears on earth to reveal the salvation therein provided to lost and guilty man.

That God, who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, is in these last days speaking unto us by His Son, the Prophet of the Covenant, and the Heir of all things. The commandment which He received of the Father, and which He makes known to us, is Everlasting Life. For this is His

testimony that God hath given to us Eternal Life, and this Life is in His Son. Not to believe the words of this Divinely-ordained Prophet is to make God a liar, and thus to be guilty of the most heinous and damning of all sins, the Sin of Unbelief. The refusal or neglect to believe the Message of God as delivered to us by this Covenant Prophet is a direct and gross insult offered to the Most High, and every soul who will not hear this Prophet shall most assuredly be cut off. See that ye refuse not Him that speaketh.

---

## CHAPTER V.

### CHRIST TEACHING THROUGH THE HOLY GHOST.

A POINT has now been reached in this discussion when the mind of the reader must be directed to another Divine Person, the Holy Ghost, or the Spirit.

The most careless student of the words of Christ cannot fail to have noticed the frequency with which He speaks of the Spirit. He calls Him the Spirit of Truth, the Comforter, the Paraclete; always speaks of Him, *not* as an Emanation, an Influence, a mere impersonal Force, but as a Person; One

who thinks, and feels, and wills; One who teaches, enlightens, comforts, and sanctifies; One who can be grieved and resisted; One who exercises all the faculties, and puts forth all the activities, and is possessed of all the properties essential to a Person; One to whom Personality, not Bodily Presence, in its highest sense, belongs. This Personal Spirit is most intimately connected with Christ, and is directly related to all of His work, and especially to his office and work as a Teacher of men.

In the Scriptures, it is recorded that this Spirit came upon men, influenced their minds, controlled their thoughts, inspired their words, directed their pens. It was this Spirit in the Prophets who testified beforehand the sufferings of Christ and the glory that should follow: and the holy men of God spake as they were moved by this Holy Ghost.

Christ, speaking through the mouth of Isaiah, says of Himself, The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted. Ezekiel says, The Hand of the Lord was upon me, and carried me out in the Spirit of the Lord. When Philip and the Eunuch came up from the water, the Spirit of the Lord caught the Evangelist away. While Christ was with the Disciples, He told them plainly that it was expedient for them that He should go away, and that after He departed, He would send

them another Comforter, the Holy Ghost, the Spirit of Truth; and that this Spirit would bring His words to their remembrance, and would guide them into all Truth. The Holy Ghost inspired the words of the Old Testament Scriptures; He came in mighty power upon the Apostles after the Ascension of Christ; He brought to their memory the words spoken by Christ during His personal ministry, and unfolded their meaning; He taught them what to write; He abides in the Word, and in the church, and in the heart of each believer, and is the Infallible Interpreter of the Teachings of the Prophet sent from God.

It is impossible, therefore, to discuss fully the prophetical office of Christ without pointing out the

*Relation which the Spirit bears to the Teachings of Jesus of Nazareth.*

According to the Sacred Biographers, the Spirit bears a most intimate and peculiar relation to the human body and soul of the man Christ Jesus; for it is true beyond question that Jesus did have a "true body and a reasonable soul."

There was an ancient promise made to Adam and Eve that the Seed of the woman should bruise the serpent's head; and that in Him all the nations of the earth should be blessed. Isaiah foretold that a Virgin should conceive and bear a son. In the Gospels written by Matthew and Luke we have

a record of the fulfillment of this Promise and Prediction.

When the Fullness of the time had come, the Angel Gabriel was sent from God to a Virgin espoused to a man whose name was Joseph: and the Angel said, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus.

Mary expressed great surprise at this strange announcement, seeing that she was yet unmarried, and had never known a man. And the Angel replied, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God; for with God nothing shall be impossible.

The power of the Holy Ghost enabled the Virgin to conceive, and the same power formed of her substance the human soul and body of Jesus; and thus He was born of her without sin. And thus the Logos, the Word, the Eternal Son who had been in the beginning, and was with God, and who was God, become flesh, and dwelt among us, and we beheld His glory, the glory of the only-begotten of the Father, full of Grace and Truth.

The child Jesus increased in wisdom and stature, and in favor with God and man; and was a Temple in which the Spirit dwelt continually: so that from

His Birth the Man Christ Jesus was under the influence of, and in daily contact with, the Holy Ghost. The Spirit bore a relation to the human soul and body of Jesus that He has never borne to any other human being.

When His Forerunner John the Baptist inducted Jesus publicly into His office as a Teacher sent from God, the Holy Spirit descended in bodily form like to a Dove and rested upon Him, and He was anointed by the Spirit above measure for His Mediatorial Work as Prophet, Priest, and King. This Spirit was with Jesus as Man in all the days of His earthly life; and it was through the Spirit that all of His words were spoken and all of His works were wrought.

By the Spirit, He was led up into the wilderness to be tempted of the Devil; when He returned to Galilee, it was in the power of the Spirit; and we know that God anointed Him with the Spirit and power; and because the Spirit of the Lord was upon Him, He preached the Gospel to the poor, and proclaimed the acceptable year of the Lord. His first official teaching was based upon the prophecy of Isaiah, beginning, The Spirit of the Lord is upon Me, because He hath anointed Me; and then He adds, This day is this Scripture fulfilled in your ears.

Throughout His entire earthly life the Man Jesus was anointed and girded and guided by the

Spirit; and it was through this Eternal Spirit that He performed that great Priestly act, wherein He offered Himself without spot or blemish a sacrifice to God.

I attempt no philosophical explanation of *how* these things could be. Just where and how life begins, how it is sustained and strengthened, how spirit acts upon spirit, how the Son of God became flesh, and how the Holy Ghost dwelt in the man Jesus, are mysteries beyond the power of mortal gaze.

The facts themselves are plain and easily established; but *how* these things are, no mortal can tell: a fact is one thing; its philosophical and satisfactory explanation something altogether different.

Not only did the Spirit give to the Virgin power to conceive the body and soul of Jesus, but His Resurrection from the dead is expressly ascribed to the same Divine Agent; He was put to death in the flesh, but was quickened by the Spirit, and was declared to be the Son of God with power in and by His Resurrection from the dead by the Spirit of Holiness, or the Holy Spirit.

The relation, therefore, subsisting between Christ and the Spirit is most peculiar and intimate; extending to the production of His human soul and body, abiding with Him in all of His earthly life, enabling Him to offer Himself in sacrifice to God,

and raising Him from the dead. Hence it would be natural to suppose that this Spirit shall occupy a prominent place in the Teachings of the God-man Christ Jesus.

We are prepared, therefore, to receive the statement that Christ spake by the Spirit through the Prophets, the Evangelists, and the Apostles; these men uttered not their own words, but spake as they were moved by the Holy Ghost. It was the Spirit of Christ in them who did testify of His sufferings and the glory which should follow. In the twenty-second chapter of Matthew, Christ says that, David by the Spirit called Him Lord, and then He quotes the second Psalm, "Jehovah said unto Messiah." So that David spake the words of God. It is needless, at this point, to raise and discuss the question,—Is the Bible true? The single matter insisted on in this connection is, that the men who wrote this Book claim to have written under the guidance and influence of the Spirit of Christ: and Christ is responsible for all that is written, because His Spirit inspired it all. It was the Omnipresent Spirit of Christ, moving upon the minds and hearts of the Holy Prophets of olden time, who guided them in the preparation of the Books of the Jewish Sacred Scriptures.

But what is Inspiration, and what do we mean when we assert that the men who wrote these Books were inspired by the Holy Ghost? Evi-

dently, we can mean nothing less than that these words are as much the words of Christ as if He had with His own Hand written them. In authority, authenticity, and obligation these are all Divine words,—the words of the Divine Teacher. They do exactly and completely represent the mind and will of the Lord Jesus Christ,—so exact is the representation that God Himself cannot make it more exact: had the Divine Hand written the Books they would not vary one iota from what "*Is Written.*" Inspiration is, therefore, the influence exerted by the Holy Spirit upon the writers of the Sacred Scriptures whereby they have recorded the Facts, revealed the Doctrines, and enjoined the Duties precisely as we have the Record in the Scriptures of the Old and New Testaments.

The history of the Creation as given by Moses in Genesis is *inspired:* he records the six days' work of Creation from the Divine stand-point; states the fact and manner of Creation precisely according to the Divine Mind. Had God in Christ written the history Himself it would have been precisely the very one we now have. Nor do I see why Christians should be perplexed, when men living thousands of years from the time of the Creation, charge that God's account thereof is inaccurate, and profess to give one far better than that given by the Creator Himself.

The accounts of the Garden of Eden, the Temp-

tation, the Fall, the Flood, the Dispersion, the Exode, given by the Sacred Writers, are just as accurate as if *God*, with His own Hand, had written them. For the Spirit of God directed Holy Men to record these Facts exactly as they occurred. The difficulty men have is not with the accuracy and inspiration of the account given, but with the *supernatural* element in the Facts themselves. They are unwilling to admit the direct forthputting of Divine Power in human history.

The Holy Spirit guided the Writers to record such facts and truths as Christ wished to have recorded, and only such as He wished; and He further influenced them to write precisely as they did write. The Bible is, therefore, the exact representation of the mind of the Great Teacher Jesus Christ. This Book contains His statement of Facts, Doctrines, and Duties: in it, He is teaching men the will of God unto salvation.

The Spirit so moved upon the Sacred Writers that their mental and spiritual faculties were, during the time of writing, brought into exquisite, exact, and complete harmony with the mind and will of Jesus Christ: so that what they thought, Christ thought; and what they wrote, Christ wrote.

Only those Facts are left on record that Christ willed to have recorded; and the Record corresponds exactly with the occurrences: only those Truths are revealed that Christ willed to have revealed;

and they are recorded exactly as He delivered them: only those Duties are commanded which Christ enjoined, and they are recorded exactly as He commanded. The Facts of Scripture are inspired, the Doctrines are inspired, the Duties are inspired: so that the entire Teachings of Christ as contained in His Word are inspired.

But little profit is gained in discussing the manner and method whereby this influence of the Spirit was exerted upon the minds of the Writers,—*How* influence passes from one spirit to another?—the minor question, How does Force act?—are far beyond the reach of our present powers. The facts are beyond doubt; force does act; spirits do influence other spirits; but *how* this is done; the manner and method thereof no wisest philosopher can tell.

Much time has been wasted in useless discussions concerning DEGREES of inspiration; the *number* of *degrees* varying according to the judgment of each writer: one degree being needful for facts, another for doctrine, another for duty.

Inspiration in each and every case; in facts, doctrines, and duties, is the same in kind and degree,—for it is always that influence of the Spirit exerted upon the Writers, whereby they made an accurate, authentic, and infallible Record of Facts, Doctrines, and Duties. The Record contains the whole will of Christ unto salvation; and in the very words

of Christ; and not one single fact, truth, or word is superfluous.

When we examine the substance-matter of Christ's Teachings we find great variety: there are facts, truths, doctrines, proverbs, songs, epistles, biographies, and revelations. We have the words and acts, the sayings and doings, of good and bad men, of angels and devils, of God and man. But in each case the Record is *inspired*,—facts are recorded as facts; the sins of good men as the sins of good men; lies spoken by the Devil, as lies spoken by the Devil. In the account of the Temptation and Fall, the Spirit of Christ does not inspire the words of the Serpent, "Ye shall not surely die;" but He does influence Moses to record the facts, and the words of the Devil just as he uttered them,—the lie is the Devil's own; the record of it is infallibly inspired by the Spirit of Christ: and in this sense, the Bible contains "*inspired lies*"; not that the lie is inspired or true, but the record thereof is both true and inspired.

The influence of the Spirit upon Moses when he records the Temptation is precisely the same in kind and degree as when he records the words of Jehovah, "I am that I am,"—in each case we have, through inspiration of the Spirit of Christ, an infallibly accurate account; in the one of a lie spoken by the Devil, in the other of a truth uttered by God. It is Christ, the Teacher, by His Spirit,

speaking through Moses, and making up the Record for all generations.

If the question be asked, "How can the One Spirit of Christ speak thus through Moses, David, Isaiah, Malachi, Matthew, Paul, and John, and yet each writer preserve his own personal characteristics and peculiarities?" the answer shall be given when the questioner tells us *how* each man of numberless generations preserves his own distinct individuality, when each and all alike live and move and have their being in God; when he tells us how each believer preserves his own distinct, peculiar Christian character, when all alike live in Christ, and Christ lives in each one; when he tells us how each regenerated soul preserves its own peculiar characteristics, when all are alike recreated by the one Divine Spirit. Until the questioner can explain the problem of Life in its endless diversities, and reveal the mystery of Force and Influence, we can well decline any attempt to explain *how* one spiritual influence can co-exist with manifold diversities of style and speech.

When we come to the *modes* of spiritual influence, we have reached a point in our investigations beyond which we cannot go with either safety, profit, or certainty.

That, influence, whether human, diabolic, angelic, or Divine, when exerted by one being upon another, does not and cannot destroy personality, individu-

ality, or responsibility, is a truth established by the universal consciousness; is one of those primal intuitions of the race that no sophistry of argument can shake. So also it is true that the influence of the Spirit does not destroy or impair the personal characteristics of the Sacred Writers.

The intimate relation subsisting between the Word of Christ and the Spirit of Christ is pointed out with the utmost clearness by the Great Teacher Himself.

Just before His departure from the earth, He said plainly to His Disciples, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you: when He is come, He will not speak of Himself, but shall take of Mine and shew it unto you. He shall testify of Me; He shall glorify Me; He shall bring to your remembrance all things whatsoever I have said unto you. And how completely, after the day of Pentecost, this Promise was fulfilled, the Gospels, Acts, Epistles, and Revelation do most abundantly attest.

After Jesus was glorified, the Spirit came in power to the Apostles, and took one, and another, and another of the sayings of Christ, and shedding Divine Light upon the Truth, enabled the Apostles to see it in its fullness and glory, and caused them to record it for everlasting instruction.

Let an incident from the Acts of the Apostles

be taken to illustrate this statement. Jesus had said,—John indeed baptized with water, but ye shall be baptized with the Holy Ghost.

After the Gentiles had received the Word, and had been admitted to the Christian church, Peter went up to Jerusalem and told the Apostles of the conversion of the Gentiles, and adds,—"While I was preaching, the Holy Ghost fell on them, as on us at the beginning; *then remembered I the word of the Lord*, how He said, Ye shall be baptized with the Holy Ghost."

This illustrates the truth that the words of Christ were brought to the remembrance of the Apostles by the Holy Ghost, and that the Spirit of Christ is most intimately connected with the words of Christ. Incident after incident could be gathered from the New Testament to illustrate this truth, but one is sufficient to show the principle involved.

Not only did the Spirit bring the words of Christ to remembrance, unfolding their meaning to the Apostles, and inspiring them to record in permanent form the precious truths of the Gospel, but He has adjoined Himself to the Written Word, has shrined Himself in the Scriptures, and thus makes the Word of God a living, perfect, and infallible Testimony of and to the Lord Jesus Christ as the Teacher of men and the Revealer of God. As Christ said to Philip, "He that hath seen Me, hath seen the Father also;" so we can now say, He that

hath seen the Word, hath seen both the Father and the Son.

Rev. Hugh Martin, of Edinburgh, in his inimitable work, "Christ's Presence in Gospel History," says, "I believe that this revelation was not designed for Philip only, but that it is the heritage of them also which shall believe through the Word. But if Jesus looketh forth upon me now from their Word by His Spirit, the Spirit lighteth up that very Word as it has been written, and Jesus thereby looking forth exactly, to the very life, as that written Word, if I may so say, permits him; there my Beloved—fairer than the sons of men, chiefest among ten thousand—is to me altogether lovely, and the express image of the Father, only if *this Word be exactly what the Spirit of Christ would have*,—written as Holy Men of God were moved by the Spirit, an inspired record and perfect.

"I demand its absolute infallibility, in order that my Lord be in nothing misrepresented to me. I demand that it be a mirror on which no staining breath of human imperfection has been permitted to pass; that it be a picture without spot, or blemish, or any such thing. For now the question of its perfection implicates my Lord's perfection. His spotlessness is periled on its infallibility. The Word must be perfect; even in all the perfection He can give to it; yea, in all the perfection He can claim for Himself. It must be an image, as per-

fect in its kind, in written words of Jesus,—as Jesus is the perfect image in human flesh of the Eternal Father."

If the inspiration of the Word be imperfect, then its representation of Christ is imperfect; and if this be imperfect, then God has given us an imperfect representation of Himself.

The Spirit of Christ has so adjoined Himself to the Word of Christ; the Holy Ghost doth so accompany the Teachings of Christ, that He becomes to every earnest and sincere student of the Words of Christ an Infallible Interpreter. How shall I understand the words of the Book unless some one shall guide me? was the question of the Eunuch. The Holy Ghost shall GUIDE you, is the answer of the Teacher Himself. Whosoever will submit himself as a little child to the Holy Spirit shall be nfallibly guided into the Truth. Nor is there in all the universe any Infallible Interpreter of Christ's words save the Spirit of Christ: He shall guide men into the Truth. The Word of God must, therefore, be free to all men, and every man must search the Scriptures for himself.

## CHAPTER VI.

### CHRIST TEACHING BY MIRACLES.

NICODEMUS, the Jewish ruler, who came to Jesus by night, said unto Him, Rabbi, we know that thou art a Teacher come from God, for no man can do these miracles that thou doest, except God be with him.

In this statement, Nicodemus gives expression to a belief common to man in every part of the earth and every age of the world, viz., that a Teacher, claiming to come from God, must authenticate his Divine mission by supernatural works.

The world in which man lives is seen and tangible; when he opens his eye, he beholds it; when he stretches forth his hand, he touches it.

The Spiritual World is intangible and invisible; the mortal hand cannot touch, the mortal eye cannot see it. The Seen World is so near, the Unseen World so very far away: the one is cognizable by the Senses, the other only by Faith.

When, therefore, a Teacher claims to come from the Unseen World, to bring a message from the Invisible God, to reveal to man the truths of the spiritual realm, it is not so strange that men should

ask, "Whereby shall we know this? show us a sign? authenticate your claims by supernatural works wrought in a material realm; works cognizable by the senses, by which we have knowledge of an external physical world." In every period of revelation, from Adam to the Apostle John, God, in the authentication and establishment of His religion among men, has addressed Himself to this element of human nature.

Christ, as a Teacher come from God, speaking by His Spirit, through Patriarchs, Prophets, and Apostles, has enabled them to work signs and wonders in the material creation, above and beyond the power and efficiency of second causes, thereby authenticating as Divine the message they delivered. Evidences in the material world, in the realm of the seen and tangible, evidences cognizable by the senses, have been given abundantly; so that, if men will not be convinced by these, neither would they be persuaded though one rose from the dead.

The record of these signs, wonders, works, miracles,—for so they are called,—has been made in the Scriptures of the Old and New Testaments by Holy Men inspired by the Spirit of Christ. If these records are authentic, then we see with the eyes, and hear with the ears, and handle with the hands of those who witnessed all the wondrous works. If the Records are trustworthy, then we stand with Moses on the bank of the Nile, and be-

hold the Divine Power operative upon the forms of the material creation; with the children of Israel in the wilderness, we see the quails, the manna, and the Pillar of Fire; with Elijah we see the ravens bringing the bread and flesh in the morning, and bread and flesh in the evening; with the Apostles we walk with Jesus and hear His words, and see Him give sight to the blind, hearing to the deaf, speech to the dumb, cleansing to the leper, and life to the dead. The senses of these men, whereby these phenomena in the material world are apprehended, are as reliable as our own,—if, therefore, the witness can be relied upon; if the Record is true, then we have all the evidence, so far as this particular matter is concerned, that these men had. With John we have seen and handled the Word of Life; with Thomas we have seen the print of the nails and the spear. What satisfied them ought to satisfy us.

But in no age have men been satisfied with the number or the nature of the signs and wonders by which Jesus Christ would authenticate His messengers. Sign after sign, manifestation after manifestation of Divine Power, authenticating Moses as the servant of Christ, was given to Pharaoh, but still he refused to believe, because he did not wish to let Israel go. When the Son of God was incarnate on this earth, He manifested His Divine Power over all forms of the material creation, but the un-

believing Jews remained unconvinced, and cried, time and again, Show us a sign from Heaven.

Each new generation of infidels proposes some new test, whereby Jesus of Nazareth must vindicate His claims as a Teacher come from God.

The present generation demands some scientific test; some material sign and wonder written in the rock leaves of the earth beneath, or upon the star depth in the Heavens above. Let all the patients in a certain ward of some hospital be restored to health; or let some dead man rise up out of his grave, and come back to life again, and then they will believe. As if Jesus Christ had not done these things time and again. They have Moses and the Prophets, they have the authentic historic record of these things, and unconvinced by these, in vain shall hospital patients be recovered, and dead men rise from the grave. This is an evil generation; they seek a sign, and there shall no sign be given it but the sign of Jonah the Prophet.

If what has been advanced in this work in respect to the "*Extent of Christ's Teachings*" be true; if He makes Himself responsible for all the Facts, Doctrines, and Duties of the Scriptures, then it follows that all the Miracles of the Scriptures form one system, of which Christ is the Author and Worker, and that He is as much responsible for the Miracles recorded in the Old Testament as for

those of the New. As Prophecy is only the overflowing of His Omniscience, so Miracles are only the overflowing of His Almightiness. In Miracle, He teaches by action; in Parable, He teaches by word. In every Miracle Christ is present, teaching by some forthputting of Divine Power. The Miracle not only authenticates the Teacher, but does, itself, teach. Christ is in the Miracle teaching.

The usual definition of a miracle, that it is a "suspension, or violation, or abrogation of the Laws of Nature," seems to be neither satisfactory, Scriptural, nor philosophical. If there is a God, He will not violate His own laws, whether those laws be natural or spiritual; and if there is no personal God, but only Nature, surely Nature will not suspend or abrogate herself.

Man has power over the material creation to bring about results which Nature, left to herself, and to the operation of natural laws, never could produce.

When man reaches forth his hand, and catches an apple, about to fall, through the force of gravitation, and prevents the natural result, viz., the fall of the apple to the earth, he does not thereby violate, or suspend, or abrogate the law of gravitation; he simply introduces a force superior to the force of gravitation,—the apple is attracted to the earth in precisely the same proportion as before,—the force is there, all the same; the law is there, all the

same; nature is there, all the same; but a new force has been introduced upon the scene of action, and the new force has produced a new result; if you please, an *unnatural* result: one that Nature, left to herself, never would produce.

And just as you enlarge man's knowledge of Nature and her laws, you increase his power to produce results which Nature could not effect. When man, in virtue of his intelligence and will, combines two natural forces to produce a certain effect, he does not thereby suspend or abrogate the Laws of Nature: he takes advantage of the Law, and bringing to bear upon Nature a Force, viz., Personal Intelligence and Will, superior to herself, he accomplishes the desired end.

The chemist, familiar with the laws of definite proportions and combinations, combines two distinct and different substances, for example, grease and lye, and the result is an entirely new substance, viz., soap.

Whenever an Intelligent Personal Force is superinduced upon the material creation, a result is produced above and beyond the powers of mere Nature, or natural laws to effect. If man's knowledge of the material creation could be infinitely increased, then his powers, to modify the results of the operation of natural forces, would be infinitely increased.

The power of man, to modify the result of the

operation of natural laws, reaches to a certain point; beyond that limit it cannot go. But God's Power to control the operation of all natural forces is without limit,—since He has perfect knowledge of all substances, forces, and laws, He has power to move upon them when and where He pleases, and to bring about results above and beyond the power of mere natural law or force, and above and beyond the power of any created being.

*When Divine Power and Will are thus brought to bear upon the material creation, effecting some change, beyond the power of natural force or created intelligence to accomplish, this effect we call a Miracle.*

But in no such miracle is any Law or Force in Nature suspended, violated, or abrogated,—the natural force is as powerfully operative as ever; but a Divine Force has been superinduced modifying the natural effect of the natural law. As in the case of the apple, the outstretched human hand prevents the force of gravitation from drawing the apple to the ground; so in the miracle, the Divine Hand modifies, according to the Divine Will, the operation of mere natural and material forces, and produces a new and different effect.

It has been remarked that man has power, up to a certain limit, to modify the results of the workings of natural forces or laws,—beyond this limit, however, he cannot pass. The Scriptures clearly teach that man, when aided by satanic or diabolical

power, may produce results which mere human power could not accomplish.

Jesus Christ teaches, with the utmost fullness and clearness, the existence of angels and devils; and that these beings do have power in this world. Satan seems to have power over the physical world superior to that possessed by man. And, doubtless, many of the unexplained facts of ancient necromancy and of modern witchcraft and spiritualism find their true solution in the presence of satanic and demoniacal influence.

Of course this influence can be exercised only so far as God shall permit.

The magicians of Egypt imitated three of the works of Moses, viz., the Rod turned into a serpent; the Water turned into blood; and the Frogs coming up on the land,—up to this point the magicians, instigated and aided by the Devil, could go with their enchantments. Jannes and Jambres withstanding Moses; and the Devil in and through them resisting Christ, who was speaking and working in and through His servant Moses.

At the fourth plague, wrought by Divine Power, through Moses, the plague of the Lice, the power of the magicians and the Devil ceased, and the necromancers said, *This is the Finger of God.*

There was a manifestation of power, so superior to any they possessed, that they could ascribe it to nothing less than God. The power of the Devil

over the physical creation is manifest in the Book of Job. Jehovah permitted him, within a given limit, to afflict His servant Job: and the great wind that smote the house, and the grievous sores that covered the body of Job, were undoubtedly caused by satanic power. Without multiplying proofs, the Saviour warns us in the most solemn manner that false Christs and false prophets shall arise, and shall shew *great signs and wonders, insomuch that if it were possible, they shall deceive the very elect.* The Holy Ghost speaks of *one*, whose coming is after the working of Satan, with all *power, and signs*, and lying wonders.

And here, after all, is the real difficulty as regards miracles, viz., by what criteria shall we know certainly that a given change wrought in the material creation is the direct result of Divine Power?

If human intelligence and will may modify the action of natural law; if satanic power, mediately or immediately, may produce still greater signs and wonders; if the Divine Teacher warns us that if it were possible even the elect of God would be deceived, then the important question is, how shall we know that any work or miracle, any sign or wonder, is the immediate product of Divine Power and will?

There is, I think, one infallible test of all the miracles of Scripture, viz., that in every instance the power put forth in the miracle is directed

against Satan and his kingdom. As Nicodemus well says, no man can do the miracles that *thou doest* except God be with him: there was something in the character of the miracles wrought by Christ that proved their Divine origin: the miracles that thou doest.

For this purpose was the Son of God manifested, that He might destroy the works of the Devil,—and in every miracle of the Scriptures, Christ is teaching this great truth, that in His forthputting of power He is destroying the works of the Devil. When Christ cast out a devil, the Pharisees did not pretend to deny the fact; but charged that it was done by Beelzebub, the Prince of the Devils. The answer of Jesus throws wondrous light on this whole subject: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And then He tells them that the kingdom of God is come unto them; and the proof thereof is that He, by the Spirit of God, is casting out devils.

Recurring, for a moment, to what has been advanced, it is evident that the miracles must be limited to the realm of the *material* creation, where the change wrought is cognizable by the *senses:* where the miracle is an object of sense perception; and thus capable of verification. If we extend the

sphere of the miracle to the purely spiritual realm, then it becomes impossible of complete verification, especially to those who have not spiritual discernment: hence it is that regeneration, though an immediate work of the Holy Ghost, does not fall under the head of miracles.

Again, the miracle is not a suspension or violation of the laws or forces of the physical creation, —these continue to operate with unabated vigor; but a superior force counteracts this force, and a new product is the result.

Again, there is something in the character of the Divine Miracle, differentiating it from all the works of man, and all the signs and lying wonders of satanic agency.

Of course it is evident that this entire argument proceeds upon the assumption that there is an extra mundane Personal God, and that He is the Creator of the material universe. If these two facts are denied by any one, then there can be no force, in this argument, to him.

When I speak of the miracles of Christ, I do not mean merely those wrought by Him personally, when He was on earth, in the flesh; but all of the miracles wrought by His Spirit during the entire period of Revelation, and recorded in the Scriptures of the Old and New Testaments. All of these distinct and diverse miracles constitute but one system; are wrought by one and the self-same

Spirit, are from one Divine Author, even Christ; and teach the same great truth, that the Son of God is destroying the works of the Devil.

Two phases of the miracle must here be considered, viz.: The Miracle as a credential of a Divine Messenger and Message: and the Miracle as teaching Divine Truth.

### THE MIRACLE AS A CREDENTIAL.

The most casual student of the Word of Christ cannot fail to have noticed how ready God always is to authenticate His messengers and His message to men.

When Moses said, The people to whom Thou dost send me will not believe me, the Lord gave him power to cast his rod on the ground and turn it into a serpent; to put his hand into his bosom, and it became leprous, and when returned to his bosom it was restored; to pour water from the river on the earth and it became blood. And the Lord Himself declared that these were SIGNS whereby the people might know that He had sent His servant.

When the Lord appeared to Gideon and told him that he should deliver Israel from Midian, Gideon asked for a SIGN; that one night the fleece of wool might be wet, and the next night dry, and the Lord gave the desired sign. When the Angel informed Zacharias that his wife should bear him

a son in their old age, Zacharias asks whereby shall I know this; and the Angel gave him the SIGN that he should be dumb until the birth of the promised son.

The Pharisees and scribes, the enemies of Christ, were continually demanding of Him some sign of His Divine mission; and He appeals to His works as the proof that the Father had sent Him; telling them that if they were unconvinced by these, they would not be persuaded by any number of new and additional ones.

When the Apostles went forth to bear witness to the Gospel, God also bore witness to and with them, with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will. Jesus of Nazareth was a man approved as a Divine Teacher by miracles, wonders, and signs which God did by Him. The works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me.

These passages prove that works in the material realm, transcending the power of nature, man, or devils, did authenticate men as the messengers of God; the Divine work bore witness to the Divine Word.

This leads to the second inquiry, *the character of the miracle.* All of the miracles of Christ possessed one or two or three characteristics, viz.:

They were mere signs to authenticate a Divine message,—for example, the sign given to Gideon; or they were, in addition to this, exhibitions of Divine Power directed against the kingdom of Satan; Divine judgments on sin and Satan; as the plagues on Egypt, and all *destructive* forthputting of Divine Power; or they were manifestations of Divine Power in the way of feeding, healing, and saving.

Nearly all of the miracles wrought personally by Christ were of this latter class,—the miracle was the Gospel in *action;* it was Christ, the Feeder; Christ, the Healer; Christ, the Deliverer; Christ, the Restorer; Christ, the Saviour. It is Christ counteracting in the material world the disorder and ruin introduced by sin and Satan; a sign and a pledge of His counteracting the disorder and ruin brought by sin and Satan into the spiritual realm; the material healings, deliverings, and savings are types and tokens of the spiritual cleansings and savings.

And just here is the beauty and glory of the Christian miracle; it is Divine Power put forth to bind the strong man, the Devil; to deliver the captives, giving them liberty and life,—and this feature will always enable the thoughtful student to distinguish the miracle of Christ from all lying signs and wonders.

The works of Christ during the entire period of

revelation, whether wrought immediately by Him, or mediately through His servants, will always conform perfectly to His Word given during the same period, whether the Word be spoken by Himself in person, or by Holy Men as they were inspired by His Spirit. There is perfect correspondence between the words of Christ as contained in Scripture, and the works of Christ as recorded in Scripture.

It is a very low view of the miracle to regard it as merely the credential of a Divine messenger; or a supernatural work; or a judgment upon Satan, —it is all this, but it is far more, it is the manifestation of Jesus of Nazareth, the Son of God, in His office and character as Saviour of the world; the vast number of miracles of healing wrought by Christ is evidence conclusive that they were not merely credentials or judgments.

On this point, Rev. James Inglis, one of the most able, accurate, and devout of Biblical students, says,—"These miracles of Christ were the first fruits of coming deliverance to a groaning creation; and proclaimed Him to be the Mighty Saviour, who will make all things new. His life was filled up with miracles, because they were the proper acts of His office: they were deeds of mercy, in the relief of human misery, and the removal of human infirmities; mingled with these are some acts of mastery over the elements of inanimate

existence, shewing that He is the Saviour, the seed of the woman, who shall remove the curse from the material creation and make all things new. Miracles are not the mere credentials of His Divine mission, but the manifestation of His Messianic character, the proper functions of His office, and the first fruits of the great deliverance, which He is yet to achieve in a fallen world."

The miracles of healing wrought personally by Christ, so far from being, as many suppose, few in number, must have numbered hundreds and thousands. Mark says, they brought unto Him one day, at Capernaum, *all* that were diseased and possessed of devils, and He healed them. On another occasion, Mark says, great multitudes followed Him, from Galilee, from Jerusalem, from Idumea, from beyond Jordan, from Tyre and Sidon, and He healed them all.

It is needless to multiply passages of similar import; the fact is patent, that the life of Christ was largely taken up in the performance of these works of healing and saving; and He was thereby revealing Himself as the Healer, Restorer, and Saviour, —the Author and Finisher of the New Creation.

His works bore witness to the words spoken by His Spirit through the Prophets; and the words of the Prophets bore witness to His works wrought by the same Spirit: and both words and works attest Him as the Teacher sent from God. Here

we reach the crowning glory of the miracle, it is the manifestation and revelation of Jesus Christ in His person, character, and office, as the Son of God, the Saviour of men,—as the One who has power on earth to forgive sin; to say to the palsied man, Be whole; to the leper, I will be thou clean; to the dead Lazarus, Come forth. The miracle is the Gospel in act; just as the parable is the Gospel in word.

---

The miracles of Christ, considered as a manifestation and revelation of Him, as the Son of God, the Saviour of men, admit of a simple and natural classification, viz.:

1st. Over inanimate nature.

2d. Over human bodies and souls.

3d. Over death.

4th. Over Satan and all demons.

1st. *Over inanimate nature.*—The first Adam was the visible head of the original creation; and He was invested with dominion over all orders of creatures below him. This dominion, lost by sin, is to be regained by the second Adam, the head of the New Creation: for He says, BEHOLD I MAKE ALL THINGS NEW.

The whole inanimate creation which now groaneth and travaileth in pain is to be restored; and there shall be a New Heaven and a New Earth. The curse, which passed over from the sinning head to

all the parts and forms of the original creation, is to be removed by Him, who comes as the sinless head of the new creation. For all things are now put in subjection under His feet, who was for a little while made lower than the Angels, but who is now crowned with glory and honor. The inanimate creation, lost in its first head, Adam, is to be restored and made new in its second head, the Lord from Heaven. And all the miracles of Christ in this domain, whether wrought immediately by Him in person, or mediately through His servants; whether before, during, or after His incarnation, are Divine works revealing Him as the head of the new creation: as all things were made by Him at the beginning, so shall all things be made new by Him at His second coming. Between these two points; the miracles over inanimate nature, the manna in the wilderness, the unfailing cruse of oil, the harmless fire in the seven times heated furnace, the water turned to wine, the stilling of the tempest, the opening of the prison doors for Peter's escape, are the types and pledges of the new creation, and the manifestations of the infinite dominion of the Son of God. So far from miracles being incredible, it is absolutely incredible that there should not be miracles: incredible that Jesus is the Son of God, and yet not manifest His Supreme Godhead and infinite dominion; incredible that He should be the head of the new creation, and yet

not have and manifest power to make all things new.

2d. *His miracles over human bodies and souls.*— Jesus Himself connects these two things. When He healed the palsied man, and the scribes murmured because He said, Son, thy sins be forgiven thee, He answered them, Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed, and walk,— but that ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Arise, and take up thy bed, and go thy way into thine house.

The name given Him by the Angel was *Ιασους*, Jesus, Healer. He comes to heal man of all the dire maladies caused by sin; to open the eyes of the blind, to unstop the ears of the deaf, to loose the tongue of the dumb, and to cleanse the leper. Prophecy had foretold that Messiah should do these things; and in the doing of them He is manifested in His Messianic character as the Healer, the Restorer, the Deliverer. If Jesus of Nazareth be the Messiah, then it is simply impossible for Him *not* to do these miracles of healing.

As the Light of the world, He must give sight to the blind; as the Bread from Heaven, He must feed the hungry; as the Divine Physician, He must cleanse the leper. Upon the supposition that what He says of Himself is true, miracles of healing are

a necessity of His office. And all these works of healing, cleansing, restoring, delivering, feeding, in the material realm, are types and tokens of the greater work of healing and cleansing in the invisible spiritual realm. He took our infirmities and bare our sicknesses.

3d. *Power over death.*—Jesus is the Resurrection and the Life. As the Father had life, so also did He give to the Son to have life in Himself,—and this life was manifested, and manifested its power over death. Because of sin, death passed upon the whole human family: and the last enemy to be destroyed is *death.*

Jesus as the Infinite Fountain of Life and the Resurrection asserts and manifests His power over death and the grave. He translates Enoch that he shall not taste death; He catches Elijah up to Heaven in the chariot of fire; He causes the dead man to revive when he touches the bones of Elisha; He brings back to a mortal existence in the flesh the son of the widow of Nain, the daughter of Jairus, and His friend Lazarus. And then after His own death and burial He rises from the dead, bringing life and immortality to light. These miracles *manifest* Him as the Resurrection,—they do not create, but *bring to light* the life and immortality which were in Him in Divine fullness. We speak of the resurrection of Lazarus, but it is simply *resuscitation*, *revivification*, not resurrection.

Christ was Himself the *first fruits* of them that slept.

4th. *Over Satan and all demons.*—The seed of the woman shall bruise the serpent's head; for this purpose was the Son of God manifested, that He might destroy the works of the Devil.

No man who accepts the teachings of Jesus Christ as Divine can deny the personality of the Devil, or the objective reality of demoniacal possessions: and one of the most glorious manifestations of His power and character is seen in His mastery over the world of fallen spirits. As seed of the woman, He is in fierce and deadly conflict with Satan and his kingdom.

The devils recognized and confessed Him as their Lord, saying, "Let us alone, what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." In His casting out of devils, He is revealed as the destroyer of the works and the kingdom of the Devil,—and these miracles are the Tokens, Pledges, and Types of His complete and eternal triumph over Satan and his kingdom.

Christ was, and is, and is to come; the same yesterday, to-day, and forever; and as such all of His work is retrospective, present, and prospective,—past, present, and future are all with Him, an everlasting Now.

A *supernatural* element runs through the entire period of revelation, through all the teachings of Christ, contained in the Scriptures of the Old and New Testaments,—there is everywhere a power, a force, above and superior to Nature and all her forces and laws, and this supernatural element, this force, is the power of the Son of God. And this miraculous power of the Son of God is manifested towards His enemies as JUDGMENTS; towards His friends as *salvation*. It is a savor of death unto death, and of life unto life.

He is set for the rising and the falling of many in Israel.

---

## CHAPTER VII.

### CHRIST TEACHING BY TYPES.

If the entire universe lives and moves and has its being in God, then it must be, in some sense, a representation and revelation of Him. The invisible things of Him, His eternal power and Godhead, are seen in the things that are made: and since God is absolutely One, we must look for unity or oneness in the works of creation. And, however different things may seem to us, they are after all near akin: so much so, that the Great

Teacher is accustomed to explain the things of the heavenly by those of the earthly kingdom. There is oneness of principle between the growth of a mustard-seed and the growth of the kingdom of God.

Naturalists tell us that the vast universe is built up after certain typical forms,—that there are certain patterns after which all things seem to be made. There are correspondences, resemblances, likenesses, onenesses, unities running through all the varied orders of creation. There are homologues, homotypes, and analogues; there are types and archetypes.

All flowers, plants, herbs, and trees are built up according to certain fixed laws, after certain patterns, in certain forms. Throughout the entire vegetable kingdom all things are formed according to *Τυπος*,—a Type. As far as man has knowledge, from the creation of the world to the present time, this law of typology has prevailed.

This is equally true of the inorganic world,—all crystals adjust themselves according to certain fixed patterns or types; assuming regular solid forms, with a certain definite number of smooth plane faces. Within certain fixed limits there are variations from the original pattern; but beyond that limit the variations never extend.

So also in the wonderful science of numbers: there are laws of definite proportion for the com-

bining of substances; they combine according to these proportions, and in no other.

There are laws of addition and multiplication; and squaring and cubing; certain typical numbers among all nations, controlling the whole science of numeration. The knowledge of these typical numbers, and their laws, is the foundation of some of the noblest sciences among men.

Then, too, there are typical colors; and the whole beautiful world of color is formed in exact accordance with these typical laws.

And in our day scientists are proclaiming, with the utmost confidence, that there are correspondences, resemblances,—in the nature of types,—between the varied phenomena of heat, light, color, and sound; and the day may not be far distant when the typical law pervading all these phenomena shall be discovered and stated.

But the Type finds its highest and best illustration in the animal world: here, amid the multiplied and diverse forms of animal existence, the law of type reigns in unabated force. All races and tribes and nations are formed after the *model man;* there are almost infinite varieties of face, form, look, gesture, color,—but man is ever and everywhere *man;* made after the fixed model or type. Even Adam himself, the model man, was a *Τυπος*,—a Type of Him that was to come.

The Son of Man, the Lord Jesus Christ, is the

Archetype, the original pattern or model of the work of creation,—the First Born, the Head. Is it too much to say that the creation is modeled after Him? First, that which is natural, afterwards that which is spiritual: a Living Soul, and then a Quickening Spirit; the First Man, earthly; the Second Man, heavenly; we bear the *image* of both, made in the image and after the likeness of God. Within certain limits, well defined in the teachings of Christ, development, evolution, is true. Not Life and being and form developed, by inherent forces, from primordial atoms or cells,—but all creation, the work of one Personal extramundane God; from the lower ever upward to the higher; all forms of existence according to the *Τυπος*,—inorganic matter and forms pointing to organic; the lower organic pointing to higher, vegetable to plant, plant to tree, tree to dumb animal, dumb animal to man, man to Christ, Christ to God. The whole Cosmos according to God Himself, the Eternal Archetype and Antitype of All.

Dr. Fairbairn, in his Typology, says:—"Dr. McCosh pursues the subject even into the vegetable field of nature, and endeavors to show that in plants which have leaves that strike the eye, the leaf and plant are typically analogous: the leaf is a typical plant or branch, and the tree or branch a typical leaf. In this field, however,

the facts are neither so fully established, nor do they appear so perfectly uniform, as in the higher region of animal forms, or comparative anatomy. Here it is found, by a wide and satisfactory induction, that the human is what may be called the pattern form of animal existences,—the archetype of the vertebrate division of animated nature. In the structure of all other animal forms there are observable striking resemblances to that of man, and resemblances of a kind that seem plainly designed to assimilate the lower, as near as circumstances would admit, to the higher. It is found, that in all vertebrate animals, from fishes to man, the vertebrate skeleton is composed of a series of parts of essentially the same order, though modified in a great variety of ways to suit the particular functions which each organ has to perform in the different animals respectively.

"Thus to give only a single instance, every segment, and almost every bone present in the human hand and arm, exist also in the fin of the whale, though they do not seem required for the support and movement of that undivided and inflexible paddle; and one can think of no specific reason for such a peculiarity of structure, excepting the intention of having it brought into the nearest possible conformity to the archetype. Most strikingly does the similarity to the human type, coupled with its relative superiority to the others, appear

in regard to the brain, which is the most peculiar and distinguishing part of the animal frame. 'Nature,' says Mr. Miller, 'in constructing this curious organ in man, first lays down a grooved cord, as the carpenter lays down the keel of his vessel; and on this narrow base, the perfect brain, as month after month passes by, is gradually built up, like the vessel from the keel. First it grows up into a brain closely resembling that of a fish; a few additions more convert it into a brain undistinguishable from that of a reptile; a few additions more impart to it the perfect appearance of the brain of a bird; it then develops into a brain exceedingly like that of a mammiferous quadruped; and finally expanding atop, and spreading out its deeply corrugated lobes, till they project widely over the base, it assumes its unique character as a human brain. Radically such at the first, it passes through all the inferior forms, from that of the fish upwards, as if each man were in himself, not the microcosm of the old fanciful philosopher, but something greatly more wonderful,—a compendium of all animated nature, and of kin to every creature that lives. Hence the remark, that man is the sum total of all animals,—"the animal equivalent," says Oken, "to the whole kingdom."'

"This, however, is not the whole. For, as geology has now learned to read with sufficient accuracy the stony records of the past to be able to tell of

successive creations of vertebrate animals, from fish, the first and lowest, up to man, the last and highest; so here also we have a kind of typical history,—the animal productions of nature during those earlier geological periods bore, as the imperfect, a prospective reference to man, as the complete and ultimate form of animal existence. They were the types, and he is the antitype in the mundane system.

"In the words of Professor Owen, 'all the parts and organs of man had been sketched out in anticipation, so to speak, in the inferior animals; and the recognitions of an ideal exemplar in the vertebrated animals proves, that the knowledge of such a being as man must have existed before man appeared. For the divine mind, which planned the archetype, also foreknew all its modifications. The archetypal idea was manifested in the flesh long prior to the existence of those animal species that actually exemplify it. To what natural laws or secondary causes the orderly succession and progression of such organic phenomena may have been committed, we are as yet ignorant. But if, without derogation of the divine power, we may conceive the existence of such ministers, and personify them by the term nature, we learn from the past history of our globe that she has advanced with slow and stately steps, guided by the archetypal light amidst the wreck of worlds, from the

first embodiment of the vertebrate idea under its old ichthyic vestment, until it became arrayed in the glorious garb of the human form.'

"In this view of the matter, what a striking analogy does the history of God's operations in nature furnish to His plan in providence, as brought out in the history of redemption! Here, in like manner, there is a grand archetypal idea in the person and kingdom of Christ, towards which for ages the divine plan was continually working. Partial exhibitions of it appear from time to time in certain personages, events, and institutions that rise prominently into view as the course of providence proceeds, but all marred with obvious faults and imperfections in respect to the great object contemplated; until, at length, the idea in its entire length and breadth is seen embodied in Him to whom all the prophets gave witness,—the God-man foreordained before the foundation of the world. 'The Creator,' to adopt again the language of Mr. Miller, who, in an article in the 'Witness' newspaper of 2d August, 1851, has very felicitously described the analogy in this respect between the natural and the moral departments of God's plan,—'the Creator, in the first ages of His workings, appears to have been associated with what He wrought simply as the producer or author of all things. But even in those ages, as scene after scene, and one dynasty of the inferior animals succeeded another, there were

strange typical indications which pre-Adamite students of prophecy among the spiritual existences of the universe might possibly have aspired to read,—symbolical indications to the effect that the Creator was in the future to be more intimately connected with His material works than in the past, through a glorious creature made in His own image and likeness. And to this semblance and portraiture of the Deity—the first Adam—all the merely natural symbols seem to refer. But in the eternal decrees it had been forever determined that the union of the Creator with creation was not to be a mere union by proxy or semblance. And no sooner had the first Adam appeared and fallen, than a new school of prophecy began, in which type and symbol were mingled with what had now its first existence on earth,—verbal enunciations; and all pointed to the second Adam, "the Lord from heaven." In Him creation and the Creator meet in reality and not in semblance. On the very apex of the finished pyramid of being sits the adorable Monarch of all:—as the son of Mary,—of David,—of the first Adam, the created of God; as God and the Son of God, the eternal Creator of the universe. And these—the two Adams—form the main theme of all prophecy, natural and revealed. And that type and symbol should have been employed with reference not only to the second, but—as held by men like Agassiz and

Owen—to the first Adam also, exemplifies, we are disposed to think, the unity of the style of Deity, and serves to shew that it was He who created the worlds that dictated the Scripture.'

"The subject might even be prosecuted farther still, for it is as well fitted to stimulate the aspirations of hope toward the future, as to strengthen the foundations of faith in the past. If the archetypal idea in animated nature has been wrought at, through long periods and successive stages of being, till it found its proper realization in man; now that the nature of man is linked in personal union with the Godhead, for the purpose of repairing what is evil, and raising manhood to a higher than its original conditions, who can conceive to what peerless glory and perfection it may yet attain? The divine power is no longer to be displayed in creating what is new, but in a work of 'regeneration' upon the old, to the intent that the earthly and human in us may be brought to the nearest possible conformity to the spiritual and divine in Christ. The frame and condition of redeemed men, therefore, though relatively perfect as compared with the past, is yet but in embryo when viewed with respect to the more elevated future. All has still to assume the form and impress of a more glorious type, which eye hath not seen nor ear heard; of which the whole we can now say is,—'We know not what we shall be, but

we know that when He shall appear we shall be like Him, for we shall see Him as He is.'"

If the general principles thus briefly stated, and truths rather hinted at than elaborated, be true, then we should expect that the Divine Teacher would make a large use of Types in His instructions to the children of men; and when we examine His Book, this expectation is fulfilled,—Christ throughout His Word teaches by Types.

As Christ has had from everlasting a perfect knowledge of all His works, so has He had perfect knowledge of all His words; the Word of God is constructed precisely according to the Pattern in the Divine Mind. As the World is made according to the *Τυπος*, so also is the Word; and as there are resemblances, correspondences, types, in nature, so are these also to be found in the various parts of the Word. And just as God reveals Himself in the typical forms of creation, so Christ reveals God to men in the Types of the Sacred Scriptures.

While the Scriptures, like Nature, abound in types, yet we are to remember that everything in the Word is not typical.

The very possibility of a revelation of the things of the invisible and eternal world rests upon the fact that there are Divinely-appointed resemblances between the things that now are and the things that shall be hereafter. Heavenly truths are conveyed through earthly language: the eternal things are

the *substance;* the temporal things are the *shadows.* Persons, things, and events in one dispensation, are shadows of good things to come,—the *substance* in the future casts the *shadows* backward to the past; both are real, both are true, but one is substance, and one is shadow. The Law was a shadow of good things to come; the Gospel was the substance.

What Rev. Hugh Martin* says of the biographies of Christ is true of all the Teachings of Christ, —of all the Scriptures: "You do not deal with reminiscences of Christ; memories and mementos of Him, however accurate,—conceptions, notions, ideas concerning Him, however true; no, not even with mere doctrines concerning Him, however truly divine and precious,—you deal with Him and He with you,—the true and Living Christ in His own Holy Word and History. Ah, we have not the records of a past, but revelations of a present Saviour. By the lively oracles and the perpetual presence we have true intercourse with Jesus Himself. Every Word and Work of Christ, manifesting forth His glory, doth now suit my case, benefit my soul, promote my salvation, up to this very moment, by a Saviour the same yesterday, to-day, and forever, who in His marvelous biography is living with us still by His Spirit. In all the spiritual and permanent efficacy of what He said

* Christ's Presence in Gospel History.

and did on earth, and left on record, He is with us. The conducting power of the Eternal Spirit, dwelling in Christ's person above measure, and glorifying to the utmost the excellence and glory and efficacy of Christ's work, fills all time, past, present, and future, so that the element of time is utterly eliminated. What was transacted in the passing moments of His Incarnate Life was transacted in the permanent perpetual might of the Eternal Spirit, and as recorded by that Spirit who is enshrined in the Word, is itself, therefore, permanent and perpetual. And so when Jesus retired to His Father's glory, and the Heavenly things that had been figured forth in swift succession, by His temporary sojourn in the flesh, were passing into swift oblivion, they were arrested ere it was too late, and placed on full and rich record on this other indelible dial of Christ's biography; and when the Spirit comes, this dial yields up the power, grace, truth, and glory of the Only Begotten of the Father exactly as He was on earth; and so He is Present with us always, even to the end of the world."

Let these glowing words of this gifted author be applied, as they do apply, to all the works and words of Christ, to all of His teachings in the Scriptures of both Testaments, and then, lo, the whole Word is a Testimony to Him, He is present in it all,—all is given by His Spirit,—all testifies of

Him,—and He is the substance of all the shadows, the Archetype of all the types; and the whole Word becomes at once a typical Book radiant with the glories of the Divine Redeemer. The whole Word is a Type of Christ; it is the forthputting of the Divine Mind, in human speech, and form, and events, and persons, and things, according to the Eternal Pattern, to show forth the glory of Him who is the End and Model of all creation. Ordinances, rites, services, sabbaths, sacraments, persons, and events are the *shadows*,—but the Body, that projects them all, is Christ Himself, the Eternal Archetype and Antitype.

Christ Himself liveth in the Word, is adjoined unto it by the Holy Ghost, is Himself the Incarnate Word; and hence the Word is for all men and all ages, and liveth and abideth forever. Nothing in which Christ is enshrined, in which the Holy Spirit dwelleth, can ever grow old, obsolete, or effete. The eternal *Τυπος*—the type—runs through it all forever; whatsoever things were written, were written for us, and for all men.

Persons, things, events of the Word of God, in one period, containing and conveying Truth to the men of that period, serve as Types of Him who is to come; *shadows* cast backward by His Body, the Fullness of Life and Immortality; unto whom the generations shall afterwhile come, as they sweep on to the Infinite and Eternal.

The germ, the norm, of all is in the Eden Promise, the Seed of the Woman shall bruise the serpent's Head,—the very Promise and form thereof beautifully typical,—the Development ever upwards, to the fullness of Time, and the Fullness of Incarnate Godhead: grace for grace, and glory for glory, onward and upward forever and forever. Patriarchal passing over into Mosaic, Mosaic into Kingly, Kingly into Personal Ministry, Personal Ministry into dispensation of the Holy Ghost, dispensation of the Holy Ghost into Personal Reign, Personal Reign into Eternal State,—God in Christ the Fullness of all, revealing Himself, according to the *Τυπος*, eternally to the intelligent universe.

If the Word is full of Christ, if Moses, and the Psalms, and the Prophets testify of Him, if the entire spirit of all prophecy is a testimony to Him, then it is no strange thing that He should call Himself,

The Root of David,
The Branch,
The Vine,
The Bread of God,
The Hidden Manna,
The Rose of Sharon,
The True Light,
The Day Star,
The Sun of Righteousness,
The Bridegroom,

The Lamb.
The Good Shepherd,
The Corner-Stone,
The Lion of the Tribe of Judah,
The Prince,
The Leader,
The Faithful Witness,
The Forerunner,
The Second Adam,
The Shadow of a great Rock,
An Hiding-Place from the wind.

These are not all, but some of the Types used by Christ in His Word to reveal God to man. Here we have natural objects, persons, things, used as shadows of Him who is substance, the Eternal Archetype of them all. Here, too, there are correspondences, resemblances, likenesses, and unities: resemblances Divinely ordained, appointed, constituted, declared.

We speak of these things as figures, symbols, metaphors, similes; are they not much rather *Τυποι*, —Types, shadows of the eternal substance, the Divine Archetype? As an illustration of this subject, take Bread as a Type of Christ. In the garden of Eden was there The Tree of Life, of which man was to eat: then our fathers did eat Manna in the wilderness, and are dead; then Jesus multiplies the Bread, until thousands are fed; then Jesus says, I am the Bread of Life, if any man eat of this Bread,

he shall live forever; whoso eateth my flesh and drinketh my blood hath eternal life, dwelleth in Me, and I in him. Behold I stand at the door and knock, if any man open the door, I will come in and sup with him, and he with Me. To him that overcometh will I give to eat of the hidden Manna; and all the redeemed of God sit down in the New Jerusalem to the Marriage Supper of the Lamb; and in the Paradise regained, the Tree of Life bears twelve manner of fruit, and the leaves of the tree are for the healing of the nations. Now add to all this the saying of Christ, Man shall not live by bread alone, but by every Word of God, and we have a vivid and beautiful Type of Christ the true Bread, Christ the Incarnate Word.

The Levitical Ritual, Sacred History, Prophecy, Miracles, Parables, are all pre-eminently *typical;* each containing truth in its day for the men of that period, but each also containing other and higher truth for the men of the coming ages.

The Parables of Christ are, perhaps with not a single exception, typical; and it is this feature which makes exhaustless fountains of truth and knowledge.

Christ, the Divine Teacher, Himself the Eternal Archetype, with infinite knowledge of all worlds, all things, all resemblances and relations, points out to the children of men, wherein one thing is the type of another,—and thus, the tares, the mus-

tard, the leaven, the net, become types of the kingdom of Heaven.

"We behold the incarnate Word, standing in the midst of the world which He made, the relations which He instituted, and the operations of Providence, whose intricate lines He held in His hand, and reading off the wonderful lessons which the visible—the world in which He was—teaches of the invisible,—the world from which He came; and interpreting the shadows of spiritual things, the hieroglyphics of God. With His omniscient eye, He can see what man with his short-sighted vision cannot. Physical objects, natural processes, material things, earthly occupations and relationships, are made to serve as types of Heavenly, spiritual, and eternal realities;—or rather, the Heavenly are the substantial, enduring realities, of which the earthly are the shadows."

> "What if earth
> Be but the shadow of Heaven and things therein,
> Each to the other like, more than on earth is thought."

Throughout the Scriptures there are certain Numbers, Objects, Persons, Offices, Places, Rites, Institutions, Events used by Christ, the Teacher of men, to convey spiritual Truth; and because of resemblances, relations, correspondences, between these and the good things of the Gospel, and the kingdom of Heaven, they are appointed and de-

clared to be *types*. Melchizedek, Moses, David; the wilderness, Egypt, Canaan; the smitten Rock, the lifted serpent, the Vail of the Temple; the sacrifices, oblations, and washings; the Altar, the Shew-Bread, the Mercy Cover; the Lamb, the Passover, the Sabbatic year;—all of these, and thousands more, are types of the Heavenly kingdom, of the good things of the Gospel, of Christ Himself. They are not old, nor effete, nor dead,—they are for our instruction, our comfort, our edification,—they live and abide forever, and Christ liveth in them, and liveth to and in us, through them. Search the Scriptures, for they testify of Me.

In John xx. 25, we have this use of the Greek word "*Τυπος*,"—Eng. Type,—"Except I shall see in his hands the *Τυπον* of the nails."

In Acts vii. 44, That Moses should make the Tabernacle according to the "*Τυπον*" that he had seen.

In Romans v. 14, Adam who was a *Τυπος* of Him that was to come.

In 1 Cor. x. 11, Now all of these things happened unto them for *Τυποι*.

The meaning of the word, as seen from its use in these four cases, is very evident and most instructive.

## CHAPTER VIII.

### PERSONAL PECULIARITIES OF CHRIST AS TEACHER OF MEN.

CHRIST'S personal ministry continued a little over three years; it was confined exclusively to Judea and to the Jews, a hated and despised people, and yet its influence has been wider and deeper than that of all other ministries combined.

The officers sent by the Chief Priests and Pharisees to arrest Him spoke the truth when they said, "Never man spake like this man."

Unheralded and unattended, the youthful Jesus of Nazareth began His public teaching by the proclamation, Repent ye, for the kingdom of Heaven is at hand. He had grown up in obscurity at Nazareth, and yet the whole nation is moved by a common impulse to hear the wondrous words which fall from the lips of the humble carpenter.

Men do not agree in their views concerning Him, but all are alike eager to see and to hear. Pharisees and Sadducees, Lawyers and Scribes, Priests and Publicans, Saints and Sinners; men of all ranks, classes, and conditions press in tumultuous throngs upon His teaching.

Some said He had a devil and was mad; others, that He was Elijah or Jeremiah; others, that He was John the Baptist risen from the dead; others, that He was the Christ, the Son of the Living God: now they shouted Hosanna, and now they cry, Away with Him, crucify Him! but so far as we have information none ever heard Him unmoved: the interest excited by His preaching was universal and most intense. In this particular, no other Teacher who has ever appeared among men can for a moment compare with Him. From the commencement to the close of His ministry He never failed to awaken the deepest thoughts and feelings of the vast multitudes who pressed upon Him to hear the Word.

Immediately after His temptation by the Devil in the wilderness, He returned in the power of the Spirit to Galilee, and there went out a fame of Him through all the region round about. When He entered into Capernaum, and it became known, straightway many were gathered together, insomuch there was no room to receive them, no, not so much as about the door. At another time, the press was so great that He was compelled to enter into a ship and thrust out a little from the shore, and preach to the immense throng gathered at the water's edge. The whole country, from Dan in the North to Beersheba in the South, is aroused under the magic power of His preaching. He was never

at a loss for a congregation; for the people always attended in crowds when it was known that Jesus of Nazareth was to preach. Methinks that the best instructions on Homiletics, on teaching young ministers how to preach, is to be found, NOT in the many volumes written on Sacred Rhetoric and Sermon-making, but in these wonderful Biographies, which set before us, in living character, the Greatest of all Teachers in His matter, manner, and methods. To all Teachers of Divine Truth I say, study this Teacher, imbibe His spirit, matter, and manner, and try to teach as He taught. Perfect success in this direction is of course impossible, but approximate Jesus as Teacher as nearly as possible.

I would note this, then, as the first peculiarity of Christ's personal ministry, viz., the intense interest which He awakened among all classes and conditions of men. Multitudes attended that ministry, and no one was unmoved under His teaching.

Another marked feature in the teaching of Jesus was His profound conviction of the absolute truthfulness of all that He spoke. His own soul was filled and moved with the truths which He proclaimed to others. He moved others, because He was Himself moved by the Truth. No man can impress others with his teachings unless those teachings have first impressed his own soul. Let some precious truth take deep hold upon some

great soul; let it pervade the man's whole being; let it be the guiding-star of his own life; let it govern his whole conduct, then when he comes forth to tell that truth to his fellow-mortals, it will come to them with such tremendous energy and force that they cannot resist it. When Luther's own heart, after terrific conflicts and mighty wrestlings with the Devil, had received the truth of justification by faith alone, is it any marvel that all Europe trembled beneath his words of fire, bursting from a heart itself on fire?

Of all men, Jesus had, in largest measure, this inward impulse, this enthusiasm of and for the Truth. He knew and believed the Truth, and, therefore, he must speak. His Father's Word was in His heart; that Father's Word must be spoken by His lips. Did any man ever give a mighty and lasting impulse to his fellow-men by delivering a message which he himself did not believe? Would Christ's doctrine have stirred the nation as it did if He Himself had not believed it? Surely men can have no doubt as to the *sincerity* of this Teacher; they must know that Jesus believed and felt the truth of all that He taught.

He felt in all its Divine fullness the preciousness of the Truth that He preached: it was indeed His meat and drink to do and declare His Father's will; that Word was a burning fire within Him, and kindled the zeal that consumed Him. He knew

in His own soul that His words were spirit and life, and hence He spake with such an air of certainty and such a depth of conviction. No wonder that the people came in crowds from all parts of the country to listen to a man so thoroughly in earnest, so profoundly impressed Himself with the truth and importance of His doctrines.

Thirdly. So far as *authority* is concerned, He calmly rests His teachings upon the Authority of the Truth: Ye shall know the Truth, and the Truth shall make you free. To this end was I born, and for this cause came I into the world, that I should bear witness to the Truth. I am the Way, the Truth, and the Life.

This question of authority is continually rising among men. One man appeals to the Pope, another to the church, another to precedent, another to tradition. Jesus appeals to the Truth.

The religious teachers of His day pointed to the traditions of the Elders; it was enough for them that some eminent Rabbi of a distant generation had taught this or that doctrine,—the teaching must be accepted upon this *authority*. Not thus did Jesus teach; and the scribes and Pharisees continually charged Him with making void the traditions of the Elders.

So men now say, I believe this upon the authority of the church, or the Pope, or the brethren; whereas we ought to believe upon the authority of the

Truth or the God of Truth. Man must have some firm and abiding foundation for his beliefs and hopes; the time will come when his soul shall stand face to face with the Eternal Verity, and then all that is not of the Truth shall be stripped from him and cast into the outer darkness. Christ teaches the Truth, is Himself the Truth, and always appeals to the authority of Truth. Beyond the Truth no man need to go.

Christ comes as a witness to the Truth; and He would have men receive His words because they are true; and every one that is of the Truth heareth His words.

There must be some ultimate, absolute, infallible authority upon which the soul of man can calmly and safely rest,—and this infallible authority is found in the Truth and the God of the Truth; and that Truth and that God are revealed to us by Him who is Himself the Truth and the true Revealer of the God of Truth.

When Christ teaches upon His personal authority it is because He is the Truth, and because His words are true.

Fourthly. I wish to call attention to another peculiarity of Christ's personal teaching, as related to the Law. This subject has already been discussed, but it is worthy of further notice in this connection.

It is a very popular and prevailing belief that

Christ inculcated a much less rigid righteousness than that contained in the Law,—that Christ is all mildness, while Moses is all vengeance,—that it is much easier to obey the Sermon on the Mount than the Law given from Sinai. Never was there a greater mistake than this. Of all the intense and terrific preachings of the Law, none can compare with the Sermon on the Mount. Much as men may decry the preaching of the Law, let them remember that Christ is the Prince of Legal Preachers. He did not come to destroy the Law, but to fulfill; and He assures us that not one jot or tittle shall ever fail,—Heaven and earth may pass away, but the Law shall never pass away.

When He re-enacts and expounds the Law, He reveals, with Divine fullness, its intense spirituality; showing that mere outward observance of its commands comes far short of its requirements. A man who cherishes anger in his heart is a murderer, though his hands are unstained with human blood. A man who harbors a lustful desire for a woman in his heart is in the eyes of God an adulterer, though guiltless of actual crime. According to the Jewish interpretation, murder was the shedding of blood; according to Christ, anger in the heart is murder. He expounds the Law until it reaches to the very innermost recesses of the mind and heart.

He shows to the young ruler who claimed that he had kept all the precepts of the Law from his

youth up, that while outwardly blameless, he had loved his gold more than his God, and was therefore guilty in the eyes of the Law. The Law demanded supreme love of the soul to God, and this the young man had never rendered,—hence he went away sorrowful, for he was very rich.

So far from Christ abating one iota of the Law's demands, He increases them a thousand-fold, by revealing their intense spirituality. If men think it so easy to live in obedience to the teachings of Christ, let them try for one day to order their lives in accordance with the Law as expounded by Him in the Sermon on the Mount. As their hearts are searched in the light of these words, they will learn something of the extent and spirituality of the Law, and will know whether Christ inculcates a lower morality than that taught by Moses from the burning mount.

Fifthly. It is a popular and prevailing misconception that the Teachings of Christ were all gentleness, goodness, and charity; that He was a Being of simple Benevolence, and taught nothing but Love and Mercy.

Too much cannot be said in praise of Love, for Love is the fulfilling of the Law, and God Himself is Love. Now abideth faith, hope, and charity, but the greatest of these is charity.

To every broken-hearted sinner Jesus was all tenderness and love; the bruised reed He did not

break, the smoking flax He did not quench. To the penitent thief dying on the cross at His side He says, To-day shalt thou be with me in Paradise: to the publican despised by his own people, He says, Make haste, Zaccheus, and come down, for to-day I must abide at thy house: to the woman taken in the very act of adultery, He says, Neither do I condemn thee, go and sin no more: for the men who cry aloud for His blood He prays, Father, forgive them, they know not what they do.

Would to God that all professed Christians had more of this Divine sympathy, tenderness, and love, —more of this Charity, that beareth all things, believeth all things, hopeth all things, endureth all things!

But let us not forget that there is a false as well as a true charity, and as we cultivate the true let us also shun the false.

True charity does not confound all moral distinctions, and call darkness, light; and bitter, sweet; and evil, good. Christ-like Charity does not proclaim that all doctrines, all creeds, all churches, all worship, are equally and alike acceptable to God. This modern sentimental Broad-church charity found no place in the heart and teachings of Jesus of Nazareth. He did not hesitate to denounce in unmeasured terms untruth, hypocrisy, false doctrine, and false teachers.

Among His first official acts as a Teacher sent

from God was His purifying the Temple. This Holy Place of prayer and worship had been transformed into a place of merchandise; when He came up to the Passover, and found the Temple thus desecrated, He overthrew the tables of the money-changers, and drove them, in righteous indignation, from its sacred precincts, saying, Ye have made this house of prayer a den of thieves.

The scribes and Pharisees, the leaders and teachers of the people, had corrupted the Word of God, and by their traditions had made void His commandments. Does Christ speak to them in words smoother than butter, and sweeter than honey? I trow not; His words are, Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in: ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, scribes and hypocrites! whited sepulchres, full of dead men's bones and of all uncleanness!—ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Remember that it is the meek and lowly Jesus who thus tears the mask from the face of hypocrisy, and who scathes with the lightnings of His righteous wrath all false doctrine and false teachers.

So also as regards the torments of the lost,

Christ of all teachers presents this subject in its most awful and appalling light. It is Jesus who tells us of the fire that is never quenched, and of the worm that never dies; of the outer darkness, where there is weeping and wailing and gnashing of teeth; of the great gulf that is eternally fixed, across which none can ever pass; of the cry from the place of torment for one drop of water to cool the parched tongue. Beware of Him who has power to cast both soul and body into hell forever. Ah, my friends, have you ever paused to think that these fearful words fell from the lips of Him who was indeed Incarnate Love, but who was also Incarnate Righteousness?

We have fallen upon evil times when men are boastful of a charity that exceeds the charity of God Himself; when men are clamorous for an enthusiasm of humanity beyond the love which Jesus had for a lost and ruined race; when we must have a Broad-churchism that welcomes and cherishes as true, doctrines denounced as false by the Son of God Himself; when the sickly sentimentalism of this perverse generation will not and cannot endure the solemn and searching words of truth and soberness that fall from the lips of the wise and Holy Jesus.

Another prominent peculiarity in the personal ministry of Christ is his large-hearted human sympathy.

He was a full and perfect man, with a true body and a reasonable soul; and His human sympathies were ever going forth in Divine fullness to all the children of men. For every age and class and condition of mankind His heart is filled with the tenderest love; while His humble birth and manner of life fitted Him pre-eminently to be the friend of the common people who ever heard Him gladly. He moved men because He felt for them, and yearned after them with all a brother's tenderness.

He is an honored and welcome guest at the tables of the rich and the homes of the poor; He blesses with His presence the marriage festival in Cana of Galilee, and sheds tears of human sorrow in the abodes darkened by death; He resolves the doubts of rich rulers who come to Him at night, and gives healing and sight to blind beggars who cry to Him by the wayside; He has words of compassion for wretched women, and takes little children in His arms to bless them. His words of wisdom come welling forth warm from a heart full of truest human tenderness and love, and hence they fall not unheeded upon human hearts; the common people heard Him gladly, and even the officers sent by His enemies to arrest Him were forced to bear witness, Never man spake like this man.

The true orator has ever been a man of warm impulses and emotions; the cold-blooded man can

never move powerfully the feelings of his hearers. Above all teachers who have ever lived Jesus of Nazareth possessed the soul of largest human sympathies, and hence it is no marvel that He always so moved the hearts of His hearers.

His sympathy for the poor, the needy, the suffering, was absolutely inexhaustible. No child of sorrow ever applied to Him in vain. Nor was this human tenderness confined to His own friends or family or nation: it goes forth as warmly to the despised Samaritan as to the favored children of Israel. With Him there is neither circumcision nor uncircumcision: all the children of Adam are alike the objects of His kindly regard. It is safe to say that no other Teacher ever had such world-wide sympathy with the human race.

There is a most striking contrast between Christ and all other teachers in one particular, viz., The effect of His doctrines upon the public mind. Perhaps no human teacher is entirely free from a feeling of uneasiness as to the result of his teachings. He is ever asking, How will this doctrine be received by the public? What effect will it have upon the people? Will this book which I have written live? In spite of himself the earthly teacher has always a feeling of more or less uneasiness as to the reception which his instructions will meet with from the general public. In vain will you search most carefully through all the teach-

ings of Jesus of Nazareth for the slightest trace of this feeling of uneasiness. He never has the least misgiving as to the result of His words,—those words shall not return unto Him void; some will fall by the wayside, some on stony ground, some among the thorns, some into good soil, but the harvest is sure; the Word shall accomplish His pleasure, and shall prosper in the thing whereto He sent it.

And this results from that profound knowledge of all things, past, present, and future, which He seems to possess, and which is inseparable from all His teaching. He cannot have any uneasiness as to the result, if He has perfect knowledge of what that result will be upon all generations, through all time.

So perfect is this knowledge of Christ that no man has ever been able to show that He was ever mistaken in the least particular upon any subject on which He ever spoke. If He were not a Divine teacher, surely these eighteen hundred years of keenest scrutiny and hostile criticism would have found some mistake somewhere in His teachings.

# CHAPTER IX.

## CHRIST, THE REVEALER OF GOD.

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father.

Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works. Believe me that I am in the Father, and the Father in Me.

JESUS of Nazareth was not only a Teacher come from God, He was also the Revealer of God to man; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him.

Jesus claimed that He was the Brightness of the Father's glory, the Express Image of His Person; that whosoever had seen and known Him had seen and known the Father also. He came not merely to tell us about God, but to show us precisely what God was.

In this conversation He unfolds in the clearest possible manner the mode of the Divine Existence.

There is absolute *oneness* of Life and Being be-

tween the Father and the Son; not only is there *oneness*, there is also mutual *indwelling;* so that the Father dwells in the Son and the Son in the Father: and so absolute and complete and perfect is this oneness and indwelling that he who knows the Son knows the Father; and he who knows all that is to be known of the Son, knows all that can be known of the Infinite and Eternal Godhead.

These are most remarkable statements, and if true, carry our knowledge of God up to the highest possible point; for nothing less is claimed than a perfect revelation of the Godhead. I do not remember that this claim has ever been put forth by any human being save Jesus of Nazareth; and its boundless presumption, if false, must have consigned Him and His teachings to everlasting contempt.

We may not be able to explain fully to our own satisfaction all that is involved in these words of Jesus, or *how* it is that He and the Father are *one*, and dwell mutually in each other, but the import of the words is obvious, and the *fact* is indisputable. Our knowledge of facts is not limited by our ability to explain and harmonize them. The point insisted on here is, that Jesus of Nazareth does claim that in His Person, words, works, and character He is a Perfect Revelation or Manifestation of God; he that hath seen Me hath seen the Father.

Everything in nature has within itself some capacity or power whereby it manifests or makes known to intelligent beings its properties and characteristics. We have no certain knowledge of essences; all that we know is properties, phenomena, manifestations. The character or nature of a tree is revealed or manifested to us by its foliage and fruit. Every tree has this capacity for making itself known, and we know the tree only through its properties and manifestations. So man has the capacity for making himself known to his fellow-men. His innermost being is revealed in his words, works, and conduct, and by these we have a more or less perfect knowledge of every man's character.

If we had perfect knowledge of all the words and deeds of a man, and if these words and deeds accorded perfectly with his thoughts and feelings, we would have a very complete knowledge of the man.

Now this same principle has its finest illustration when applied to God. We may have no knowledge of the Essence of the Godhead, but if there are any works and words of God, these must of necessity reveal or make Him known to all beings possessed of intelligence.

It is simply impossible for God to be and speak and do without thereby revealing Himself to man. It is an absolute necessity, in the very nature of existence, that His works and words shall make

Him known. If the fact of a Personal, extra-mundane Creator be admitted, then it follows that all of His works will make Him known to the thoughtful and honest seeker after truth. God is manifested, revealed, made known to men in all of His works and words.

As the careful husbandman is manifested in the well-tilled farm and luxuriant harvest, as the skillful artisan is mirrored forth in the admirably constructed engine, as the statesman is revealed in his able address on Government, as the poet is made known in the song which all men sing, so the Infinite and Eternal God is revealed in His works of skill and power, and in His words of wisdom, truth, and love.

So far from it being impossible for the Infinite to reveal Himself to man, it is utterly impossible for that revelation not to be made, if there be any Infinite Creator and any intelligent creature. Everything that God makes must and does, to a greater or less degree, make Him known to all intelligent creatures.

It is true that the light would not reveal the sun to a man born blind, so neither would the Light reveal the Sun of Righteousness to the spiritually blind. There must be a capacity to receive the revelation which God makes. The sweetest song of the poet would not reveal the poet to the dumb brute.

In everything that God makes, in every word that God speaks, in every work that God performs, He reveals Himself to all who have capacity to receive the knowledge thus conveyed, and in this sense and to this extent the whole universe is a manifestation of God. If there be works and words of God, they must make Him known who made and spoke them.

Hence His Eternal Power and Godhead are clearly seen in the things that are made by Him. The skill of the artisan is seen in the watch, the work of his hands; the wisdom and power of the builder are revealed in the steam-engine that he has constructed; so the wisdom and power of God are manifested in all the works of creation. Everything that is made reveals something of the Infinite Creator.

Mere material works, however, cannot make known to us the moral character of God. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone. The existence of the human soul, made in the image and after the likeness of God, is evidence conclusive of His spirituality, that He is not material; and hence in the moral and spiritual nature of man we have an additional and better manifestation of God. God's intelligence, will, and holiness were seen mirrored forth in the human spirit, made originally in the

very image of God Himself. To the utmost limit of his capacities man, in his unfallen condition, was a correct likeness of God. The Father revealed Himself to the children of men in the human soul itself. To know man, therefore, was to a certain extent to know God.

And so, as the activity of God goes forth into all human history, in that Providence which works all things according to the purpose of His own will, His character as Moral Ruler is revealed, and thus by all of these manifestations we learn to know Him, whom to know aright is life eternal.

It is evident that these revelations of God, however perfect they may be in kind, are in their very nature limited and incomplete; they are at best only *partial* manifestations of Him who is absolutely Infinite. The revelation is *clear* but not *complete.* The engine reveals the wisdom and power of its builder, but tells us nothing of his moral character. The song of the poet makes known the heart of the writer, but it does not tell us *all* of the soul of the man. It may be perfect as far as it goes, but it does not go all the way.

So the material creation, the moral nature of man, and the Providential Government fail, from their very nature, in revealing God *fully* and *completely.* It is impossible to know God fully save through the Son. Not until we see Him can we say we have seen God. We may see in His

works some of His attributes, but not until we see Jesus Christ can we see God Himself.

I may read one of Burns's sweet songs, or one of Shakspeare's immortal plays, or one of Bulwer's incomparable stories, and acquire thereby some knowledge of the gifted author, but this does not completely reveal the writer to me, for there may be other works that I have not seen containing more of the mind and heart of the author than what I have seen; and if I saw all, I have not seen the man himself. Until I see him, the revelation, however clear and perfect in kind, is still incomplete.

So I may examine the works of God, and thereby learn something of Him who, by the Word of His Power, in beauty and glory made them all; but here, too, the revelation is limited by the very character of the works: I have not yet seen God Himself.

I may hear His voice in the crashing thunders of the cloud; see the glance of His eye in the lightning's flash; behold His immensity mirrored in the voiceless space that stretches on every side of me boundlessly away; read of His eternal righteousness in that adorable providence over men, angels, and devils; understand something of His intelligence and will as I gaze into the depths of my own being; and feel the foretastes of everlasting retributions in the monitions of

my own conscience; but still I have not seen God Himself; these manifestations are, at best, incomplete. And still the soul of man cries out after God, Oh, that I might see Him face to face,—that I might find and know Him, and be eternally at rest!

If now some Being should appear in our midst; One who knew all that God knew, who felt all that God felt, who dwelt in God, and in whom God Himself dwelt; whose nature was of the very same essence with that of God; whose will was always one with the will of God,—if this Being thought all the thoughts of God, and had all the feelings, desires, and purposes of God; if he spoke the words of God, and did the works of God, and had the character of God,—if in all respects the *Oneness* between Him and God was so complete and exact that He could truthfully say, I and the Father are one; the Father that dwelleth in Me doeth the works; the words that I speak are not mine, but the Father's who sent me,—if such a Being as this should appear among us, if we heard His words, and saw His works, and beheld Him as He was, then I claim that we would have a full, complete, and perfect revelation of God; so that we could say in strictest truth, having seen this Being, we have also seen God. But unless this has actually occurred, unless this be strictly and exactly true, then the entire Gospel is worse than

an idle tale or dream, and Jesus of Nazareth is the Prince of impostors, deceivers, and liars.

Unless Jesus Christ embodies within Himself the fullness of the Universe and the fullness of Infinite Godhead, then, indeed, is He worth to us less than the veriest bauble of earth; for unless He is this He is false in His being, claims, teachings, and works. We must receive Him as God or reject Him altogether: either the Only Begotten of the Father or the First Born of the Devil.

In the further development of this subject, let me recall the attention of the reader to what has been already advanced in the chapter on "Christ teaching by Types."

It was there seen that the entire material universe was built up according to certain *patterns* or Typical Forms; that the law of Type prevailed in every part of the Cosmos; and that every order and period of creation was *anticipative*, *typical*, pointing to something higher than itself; that all the orders of creation pointed forward to man the *highest* and *head* of the material and spiritual creation. That the Perfect Man, the Adam, was not final, but a Figure, a Τυπος, a Type of Him who was to come,—that Adam was anticipative of the Second Adam, first the Living Soul, then the Quickening Spirit; the whole six days' creation not final, but in order to and anticipative of the Second and New Crea-

tion, in and by Him who is its Head and Lord. That God, in Christ, by whom all things were made, and without whom was nothing made that is made, is Himself in Christ, the Eternal Archetype, and that all orders, and ranks, and forms of creation head up and are recapitulated in Him, the Pattern, the Model, after whom they were all created.

If, as the Scriptures abundantly teach, man in his physical and spiritual being is the highest and head of the whole physical and spiritual creation, then in man we have the best and fullest revelation of God; but Jesus Christ is the *perfect man*, He, too, has the "true body and the reasonable soul." Christ is all that Adam was, and more: for the first Adam was of the earth, earthy; the second Adam is the Lord from Heaven,—one was created, the other was uncreated; one had life breathed into him, the other had life in Himself eternally. Hence in this Second Man, Christ Jesus, this Lord from Heaven, we have the complete fullness of every revelation of God made anywhere in the boundless realms of the physical universe.

The sea and sky, heavens and earth, moon and stars, suns and systems, cannot reveal more of the Wisdom, and Power, and Goodness of God to us than we can discern in the Person of this Seed of the Woman, this Son of Man, this Second Adam; for He is before all things, and by Him all things

consist, and it hath pleased God that in Him *all fullness* should dwell.

The works of the material creation reveal the wisdom, power, and Godhead of the Creator: the mighty miracles over all forms of nature—miracles, *creative* and supernatural—wrought by the Lord Jesus Christ reveal Him as the Mighty God, the Head of the New Creation. His miracle of turning the water into wine, in its very nature a *creative* act, manifested forth His glory, and proclaimed Him nature's Monarch and Maker. The works wrought by Christ make known to us the Wisdom, Power, and Presence of Incarnate Godhead. When we see Christ's miracles, we see God Himself at work,—He that hath seen Me, hath seen the Father also; he that hath seen the creative miracles of Christ, hath seen God Himself in the work of creation. The miracle, as we clearly saw in the chapter on that subject, being a *manifestation* of Christ, as the Messiah, Son of God, Head and Lord of the New Creation.

When we hear the words of Christ, then, too, we hear the words of God, for the words are not His, but the Father's who sent Him.

The thoughts of the Godhead are expressed in *words*. Throughout the period of creation the Record reads: "*and God said.*" The words of God are always true words,—they correspond precisely to the thoughts and feelings of the Di-

vine mind and heart. There is exquisite and perfect accord between the mental states and the words of God. The words of Christ, therefore, always perfectly express what He thinks and feels. In the words, no less than the works of Christ, we have then an exact and perfect manifestation of the mind and heart of God.

But there is more here than works and words: God Himself is before us manifest in the flesh. The Divine Life is on earth in human form, that Life we have heard and seen and looked upon and handled.

The Word—a personal name of the Son—Who was with God, and Who was God, was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth; in whom were all the treasures of the Godhead. There is absolutely nothing that pertains to God that is not possessed in infinite fullness by His Incarnate Son,—All that the Father hath is Mine. Standing in the Presence of the Word made flesh, we stand in the august Presence of the Infinite and Eternal Godhead.

The Names, the Nature, the Titles, the Attributes, the Words, the Works of the Father are equally His. All men must honor the Son even as they honor the Father. The Life of Jesus of Nazareth, what He was, and did, and said, is the

perfect, full, and complete revelation of God. If we know the Son, then do we also know the Father, and to know Them is Life eternal. No need to ask now, "Shew us the Father, and it sufficeth us," for we see the Father *in* that Son who is the Brightness of His Glory and the Express Image of His Person.

Does any man wish to know what God thinks or feels or will do in reference to any subject connected with the eternal interests of man, then let him come and follow the Life of the God-man Christ, as that Life is portrayed in the Gospels. In these Records he will find the Eternal God Himself living, moving, teaching, and working.

Does the problem of sin rise dark and gloomy before his affrighted gaze? Does he ask with dread and terror, Will God surely punish the sinner? Then let him hear those words of awful horror fall from the lips of Incarnate Deity: Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented; and the great gulf is fixed, and fixed eternally.

Nay, more than this: come to the Cross itself, where the Son of God hangs in the awful and untold agonies of death. He is the Innocent, the Pure, the Holy One of God. Neither man, nor God, nor Devil find in Him any fault at all; and yet Sin is laid upon Him, who, as our Surety and

Substitute, has taken our *Law place.* The Sin of the world is laid upon Him, the spotless Lamb of God, and hence He must die; die amid the convulsions of nature, and in the gloom of natural and spiritual darkness. Until time shall be no more can mortal man doubt the truth of God, the wages of sin is death.

But does guilt still press upon the awakened conscience? Does the sinner ask, How will God treat me a poor, lost, helpless, hell-deserving wretch? what are His feelings towards me? will He have mercy? God Himself is saying to you, Come unto Me all ye that labor and are heavy laden, and I will give you rest. Him that cometh unto Me, I will in no wise cast out. Son, daughter, be of good cheer, thy sins are forgiven thee. Look to the leper, to the woman who was a sinner, to the blind Bartimeus, to the thief, to Saul of Tarsus, then learn the feelings of God towards you. Does any poor wretched backslider ask, Ah! how does God deal with such as I am? can He have mercy upon me? may I dare come to Him after my sad and shameful fall? Go stand in Pilate's Hall, and see that eye of unwearied love turned full upon poor Peter; then go to the sea of Tiberias, and hear His words of tenderness: Simon, son of Jonas, lovest thou Me? feed my sheep, feed my lambs, and learn how freely and how fully God can forgive the backslider.

Ah! my friends, it is in the Person and work of Jesus Christ that we learn all that is to be known of God, for He is God manifest in the flesh, and no man knoweth the Father save the Son, and he to whomsoever the Son shall reveal Him; and this is Life eternal to know Thee the only true God, and Jesus Christ whom Thou hast sent.

---

## CHAPTER X.

### THE CREDENTIALS OF CHRIST.

WITHOUT any question, the most remarkable person who has ever appeared on this earth among men is Jesus of Nazareth.

However much men may, and do, differ in their views concerning Him, all must admit that His Person, Teachings, and Influences were most wonderful.

The greater part, if not all of the reliable information we have concerning Him, is contained in the Scriptures of the Old and New Testaments. This Record concerning Him, if true, places the reader just where those who saw and heard Him stood. We who have these Books stand where Moses, Isaiah, Daniel, John, and Paul stood; we

see with their eyes, hear with their ears, and handle with their hands. If the testimony of these men is true, then with Thomas, we put our hands into the Saviour's side; with John, we see the water and blood; with Saul of Tarsus, we hear the audible voice. The organs of sensation in these men are just as trustworthy as the organs which any men now living have; if I can trust the testimony of my own senses concerning any external phenomena, then I can trust the testimony of the senses of these writers, provided, I believe them to be competent and credible witnesses.

I assume, throughout, the perfect reliability of these writers; and the point here insisted on is that, this being so, then I can just as readily believe what I see and hear through the eyes and ears of Paul and John, as what I see and hear with my own organs of sight and sound.

The Scriptures, therefore, is, in one sense, a great mass of human testimony to Jesus of Nazareth; the writers tell us what they saw and heard: if we believe them to be true, intelligent, trustworthy men, then do we not occupy the same position in respect of Jesus of Nazareth as that held by them? If I believe what Saul of Tarsus says about his interview with Jesus on the way to Damascus, would the evidence be any stronger if Christ appeared in Person to me? Are not the senses of Saul as trustworthy as my own?

Each generation asks for some new evidence, some sign from Heaven, some credential beyond the possibility of doubt,—the sign is not, and will not be given; if men will not hear and believe these witnesses, neither would they be persuaded though one rose from the dead.

It has never been claimed that the Credentials of Christ *compel* the belief of men; it is only claimed that they are sufficient to satisfy any honest, candid, truth-seeking man that Jesus, who is called Christ, is indeed a Teacher come from God.

Taking the Scriptures, then, at this point as a great mass of human testimony concerning Jesus Christ, the question to be considered is, Are the credentials of Christ as a Teacher come from God, herein contained, of such a nature as to satisfy the candid inquirer that Jesus is what He claimed to be?

Not only is the Person of Christ wonderful and His works most marvelous, but His claims are absolutely amazing. He claims all that is involved in the widest possible meaning of the word God; all of this, and nothing less will satisfy Him; and unless we thus receive Him, we must reject Him altogether.

Any inquiry into the Credentials of Christ must make full account of the testimony contained in the Old Testament concerning Him; for He Himself claims to be the Messiah therein promised,

and adduces the words of the Prophets as evidence of His Divine Mission,—telling men that if they believed Moses, they would also believe Him; if they believed not Moses, neither would they believe Him,—thus connecting the two Testaments in such a manner that they must stand or fall together.

1st. Jesus Himself laid great stress upon the testimony borne to his claims, character, and office by the great wilderness Prophet, John the Baptist, —of him Jesus says, he was a Prophet, yea, I say unto you, more than a Prophet: verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; and if ye will receive it, this is Elijah who was to come. His contemporaries had profound confidence in John as a true Prophet,—saying all things that John spake of this man are true: and there went out to him, Jerusalem, all Judea, and all the region round about Jordan, to hear and to be baptized by him. No man has ever lived who was held in higher estimation as a wise, true, and holy man, by those of his own day and generation, than John the Baptist.

His father Zacharias, who was a very devout and pious man, says of him:

Thou shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

The testimony which John bore to Jesus is as follows:

When I came baptizing with water, I knew Him not; but He that sent me to baptize said, Upon whom thou shalt see the Spirit descending and remaining, the same is He which baptizeth with the Holy Ghost.

The God of the Old Testament had authorized John's baptism and ministry; John himself did not know which one of all the vast multitudes before him was the Messiah; God promised to give a token whereby John might know; the token was the Presence of the Spirit.

And John adds: I saw, and bear record that this Jesus is the Son of God. He must increase, but I must decrease. He that cometh from above is above all; and what He hath seen and heard, that He testifieth. Behold the Lamb of God which taketh away the sin of the world.

Is the testimony of this man John, who, in the opinion of all who knew him, was so true, so honest, so faithful, trustworthy? Is not he a far more competent and credible witness to the character and claims of his kinsman and contemporary, Jesus Christ, than Strauss or Renan? Shall we believe the Prophet of Judea or the Prophet of Germany?

If some skeptical imbecile asks, "How do you know that such a man as John the Baptist ever

lived?" I answer, How do I know that such a man as Renan or Strauss ever lived? How do I know anything outside the sphere of my own personal observation?

*2d. The Testimony of Prophecy.*

It is not denied by any one who has any information that the Old Testament Scriptures existed in their present form hundreds of years before Christ was born; and it is equally certain that these Scriptures are *prophetic.* They contain predictions of things in the future.

Jesus Himself said, Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.

This Testimony is of a twofold character, viz., *general* and *special.* The spirit of the whole is a testimony to Jesus; and there are also special, minute, particular predictions concerning Him.

The great theme of all prophecy is the Coming One, the Seed of the Woman, the Messiah, Prophet, Priest, and King. Take this element out of the Scriptures, and nothing remains.

From the days of Moses to Malachi, a period of about one thousand years, thirty different writers of all ranks and conditions, and degrees of cultivation, are portraying the character, office, work, and life of *Him who is to come;* and the remarkable feature of these writings is that all the writers de-

scribe one and the same Person. Each one in his day and generation wrote his part of the general description, and then passed away. And when fifteen hundred years had elapsed, and the description was finished, lo! it was a perfect unit, and described one Person; and the living Jesus of Nazareth corresponded with the description in whole and in every part. Is this ACCIDENT, or is it a testimony to Jesus Christ?

Did the world ever know of a portrait of surpassing beauty, of perfect proportion, of matchless symmetry, and of infinite grace, dignity, and elegance, to be painted by thirty different men, in different parts of the globe, and in different ages of the world?

Nay, more, suppose this impossible thing to be possible. Let the exquisite portrait be thus painted; and you come to it, and look upon it, and lo! it is not a dead portrait on canvas, but a living man, who looks and speaks and breathes and lives. The ideal man of the thirty writers, through the thousand years, is not a mere ideal man whose portrait we have, but a Living Man, who walks among us, manifesting His glory, even as of the Only Begotten of the Father, full of grace and truth. Again, we ask, Is this Life an accident, or is it a testimony to the truth of these writers, and the writer's testimony to the truth of the Life? Is this one spirit of Prophecy a testimony to Jesus,

and is the Living Jesus a Testimony to His own Spirit speaking by the mouth of the Prophets? Is this sword of the Spirit any the less sharp because it is two-edged?

The special prophecies are far too numerous to mention; and the particulars concerning the Promised Messiah are of the most minute and exact character. The manner of the Incarnation, the place of His birth, the line of His descent, His flight into Egypt, the form of His teachings, the nature of His miracles, the mode of His death, the casting of lots for His garments, His betrayal by a friend, His thirst on the Cross, His cry of desertion, the place and manner of burial, all of these, and many others equally specific, are an unmistakable Testimony to the truth of His claims, and prove Him to be the Seed of the Woman, the Promised Messiah.

### 3*d. The Testimony of His own Works.*

Jesus says of John, He was a burning and a shining light. But I have greater witness, better credentials, than that of John; for the *works* which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me. The works that I do in my Father's name, they bear witness of Me.

And surely there is no better test of what a man is than his works. The tree is known by

its fruit. Jesus vindicates Himself to be the Son of God, the Promised Messiah, by His works.

It is not the mere exercise of supernatural and superhuman power which establishes as true the claims of Christ; for the Devil has this power, and has exercised it; and one of the marks of the "Son of Perdition," of *him* whose coming is after the working of Satan, is that it is with *all power, and signs, and lying wonders*, δυναμει—σημειοις—και τερασι ψευδους: the very words descriptive of Christ's works. It is not, therefore, the *work of power*, but the *kind* of work of power, and the *kind* of truth proclaimed, with which the *work* is connected. Hence the necessity of the recognition of the personality of the Devil, and the distinct appreciation of the nature of his kingdom and works, in order to an intelligent understanding of Christ's claims, credentials, and works; for this purpose was the Son of God manifested, that He might destroy the works of the Devil.

It is not the miracle, but the *character* of the miracle, and the relation of the miracle to the Devil and his kingdom; and the relation of the miracle to the Truth taught by Messiah, that is the true and unmistakable credential. It is the *peculiar character* of the works of Christ that attests His claims as Son of God.

There is complete *correspondence* in the *character* of the Son of God, and the *character* of the

Messiah as predicted in the Scripture, and the *character* of the works performed, and the *truth* proclaimed by Jesus of Nazareth; and it is this *correspondence*, this *resemblance*, that is the strongest element in the testimony of Christ's works to His Divine Sonship and Messiahship. No man can do the miracles *that Thou doest* except God be with him.

The works of Christ are works of Divine Love to lost man, works of Divine cleansing to corrupt man, works of Divine mercy to suffering man; they are works of Divine Justice and Judgment upon Satan, the Enemy, the Adversary, the Destroyer, and upon His kingdom of Darkness and Death: they are works in perfect harmony with the Gospel of love, and cleansing, and mercy, and righteousness, and truth, and justice, and judgment, —the Gospel proclaimed, bears witness to the works, and the works bear witness to the Gospel; and both are the Testimony, the Credentials to the Sonship and Messiahship of Jesus of Nazareth.

The works of Christ are the forthputtings of Divine Power over all parts of the visible creation, in such manner as to destroy the works of the Devil, and to show forth the Wisdom, Grace, Mercy, and Righteousness of the Godhead,—the works manifest the character of God, the works harmonize with the character given to Messiah by the Prophets, the works are directed to the destruc-

tion of Satan and his works, and the works correspond with the Truth proclaimed by Him who is the Prophet from God, the Teacher of men. The manifestations of the Life of the Seed of the Woman are themselves a Divine Work; and thus Christ's Life, in its manifestations, is the Great Miracle of all human history. And this manifested Life of Jesus Christ, which men heard, and saw, and looked upon, and handled, is in perfect *accord* with all that we know of God, and with all the teachings of all the Prophets for more than a thousand years. His Works are in very deed His Credentials.

But this Teacher of men affirms that He has a still higher credential, a greater witness than John, or the Prophets, or even His works; the Father Himself which hath sent Me, hath borne witness of Me. And the Apostle John adds, If we receive the testimony of men, the testimony of God is greater; if we receive what men say, much more ought we to receive what God says; if we trust our fellow-men, much more ought we to trust God; if the testimony of human persons is believable, much more is the testimony of Divine Persons believable.

This brings us face to face with the Mode of the Divine Existence, a subject which cannot be discussed in this connection. The doctrine of the Father, Son, and Spirit is not a dim, vague abstraction, but is the very foundation upon which the

whole superstructure of salvation rests,—it is inwoven with all the teachings of Christ, and is assumed as a fact throughout this discussion.

If there are three Divine Persons, the same in substance or being, equal in all the attributes of Godhead and Personality, then we affirm that they are competent and credible witnesses, one to the other.

Now Jesus declares, 4th, that He has the Testimony of the Father,—the Father bears witness to the Son: can we receive His testimony? is this a valid credential to Christ?

The testimony borne by the Father was in the realm of the physical and material,—it was within the sphere of the senses,—men, who were the witnesses of it, would know it, just as they knew any other physical phenomenon,—by the evidences of their senses. It was the glory of God *seen* with the eye; the voice of God *heard* with the ear.

Upon three momentous occasions in the life of Jesus, the Father bore witness to Him, viz., at the Baptism, the Transfiguration, and the Last Passover: at each of these, the Father testified to the Sonship of Jesus.—This is my Beloved Son in whom I am well pleased. At the Baptism the Father testifies to His Son as the Teacher of men; at the Transfiguration, He testifies to His Son as King in Zion; at the Last Passover, He testifies to His Son as Priest.

A careful examination of the Scriptures will show that this testimony of the Father at these three different times has a direct bearing upon His threefold office as Prophet, King, and Priest. At His Baptism He is inducted into His ministry as a Teacher come from God; on the Mount of Transfiguration, the Shekinah Glory appears, and the Voice of the Father commands that *obedience* be given to the Son, the King; at the Passover He goes up as High-Priest to offer Himself a Sacrifice for sin, and the Voice is again heard,—I have both glorified my name, and will glorify it again; and the Voice comes to Him, even as He cries to be saved from the hour of the Agony and the Cross.

John the Baptist heard the Father's Voice, and saw the descending Spirit, and bare Record, and His testimony has come down to us; Peter, James, and John were with Him on the Mount, and saw the Glory, and heard the Voice, and saw and heard Moses and Elias, and have handed down to us the testimony of their organs of sensation to these physical facts; John, and Philip, and Andrew, and Peter, and others heard the Voice at the Passover in Jerusalem; and if we receive their testimony, then we, too, have heard the Voice of the Father testifying that Jesus is His Son. The Father's testimony comes to us through human channels; but if He should speak now to each one of us, the testimony would have to come through a human

channel, even the organ of hearing of each one who heard the Voice.

The Divine Father declares that Jesus of Nazareth is His Beloved Son, and of all beings in the universe He is the most competent to tell us who is His Son. If we cannot believe what God the Father says, then whom can we believe?

But again: The Father bears witness to the Son by raising Him from the dead. Jesus said plainly that after His death He would rise from the dead, and He claimed that the Resurrection would be the proof of His Messiahship. Before His death He staked the truthfulness of His claims and character upon the fact of His Resurrection. If He did not rise, then His claims were all false; if He did rise, then they were all true.

Now the Resurrection of Jesus was the work of the Father, and is expressly ascribed to Him, and is His testimony to the truth of all the claims put forth by His Son. After the Resurrection, Peter says of Jesus, "Whom God raised up;" Paul speaks of the exceeding greatness of His Power, which He wrought in Christ, when He raised Him from the dead. David, a thousand years before, had said, Thou wilt not leave my soul in Hades, Thou wilt show Me the path of life. Him God raised up the third day, and showed Him openly. Why should it be thought a thing incredible with you that God should raise the dead? It is true

that by reason of the oneness of the Divine Essence, the Resurrection is ascribed to the Son, and also to the Spirit: this, however, does not prove that the Father did not raise Him from the dead; but that the Father, Son, and Spirit are one in Essence and Life.

The question whether or not Jesus was raised from the dead is one of *simple fact.* If Jesus did rise from the dead, then it is a fact, an event, a phenomenon in the physical world, in the sphere of the visible, the tangible, the material; and as such it can be authenticated in no other way than by the evidence presented to the senses; precisely as any physical phenomenon, any fact, any event is authenticated. Did men see Him with their eyes, hear Him with their ears, handle Him with their hands, and did they upon this testimony of their senses know Him as the same Jesus? Upon this point, the testimony of the eye and ear witnesses to the fact alleged is abundant, clear, competent, and credible. More than five hundred persons saw, heard, handled, and knew Him; and then many of them suffered death rather than modify or retract this testimony. If these witnesses are true, if Jesus is risen, then has God the Father testified in the most open, convincing, and emphatic manner to the Sonship and Messiahship of Jesus of Nazareth. If one purpose of the human testimony of the Bible is to place us where these wit-

nesses stood, that we may see with their eyes, hear with their ears, and handle with their hands, then do we see, hear, handle, and know the Risen Jesus, and we know too that He is True, for God hath certified Him to us by raising Him from the dead.

There is another line of thought in the same direction, viz., the witness borne by the Holy Ghost to the character and claims of Jesus Christ. Not one, but two Divine Persons bear witness to the Son: the Father and the Spirit.

The Word spoken by the Lord was confirmed unto us: God bearing witness both with signs and wonders, and with divers miracles and GIFTS OF THE HOLY GHOST. Jesus spoke of the testimony that the Spirit would bear to Him: He shall testify of Me. There is a Person possessed of Divine attributes called the Holy Ghost, the Spirit, the Comforter, from whom spiritual influences emanate, and by whom spiritual impulses are communicated to men; and the influence thus exerted is always in the nature of Testimony to Christ, and is thus one of His Credentials as the Teacher of men.

The Spirit never speaks of Himself, but whatsoever He shall hear, that shall He speak. This testimony borne by the Spirit to Christ is thus classified by Jesus Himself:

1st. He shall *abide* with the believers in Christ forever.

2d. He shall be IN them and *dwell* with them.

3d. He shall *teach* them.

4th. He shall bring all things to their *remembrances*, whatsoever Jesus said.

5th. He shall testify of Christ.

6th. He shall *guide* them into Truth.

7th. He will reveal things to come.

8th. He will convince the world of sin, of righteousness, and of judgment.

The work of the Spirit in His relation to men is that He is

1st. An Abider,

2d. An Indweller,

3d. A Teacher,

4th. A Remembrancer,

5th. A Witness,

6th. A Guide,

7th. A Revealer,

8th. A Reprover.

In all these various offices or functions of His office the Spirit is a Divine Witness to the Truth of the Claims of Jesus of Nazareth. The Spirit beareth witness because the Spirit is Truth.

The Spirit reveals Christ to men, brings His Words to their remembrance, guides them into truth, teaches them, abides with them, dwells in them, convinces men of sin, righteousness, and judgment; and in all this work He never speaks of Himself, never brings Himself into view, but always testifies of Christ.

Every believer in the Lord Jesus Christ, from the day of Pentecost down to the present time, testifies that whatever spiritual impulse or life he has is due to the Holy Ghost, and whatever knowledge of Christ the Lord he has, has been communicated to him by the Spirit. And this testimony ought to be conclusive: for these believers, if they can know anything, do know what passes within their own souls, and what relation the Spirit of God bears to the inner knowledge they have of Jesus. If Jesus is a Person, and the Spirit is a Person, and the Spirit *dwells* in the human soul and reveals Christ to the Soul; then if that soul can possibly have any certain knowledge of anything, it must know the Spirit, and it must know Christ.

And thousands and millions of the wisest, and best, and truest of earth tell the same story, bear the same witness to the Spirit's works as related to Christ. If some few men, of imperfect faculties and unworthy character, had told us these things as testified to them by the Spirit, there would be room for doubt; but when such men as Paul, John, Polycarp, Augustine, Calvin, Luther, Knox, Wesley, Baxter, Milton, Newton, Duff, and thousands of others, true and good men, tell us that the Holy Ghost did tell them these truths about Christ, and when we know that the same Spirit is teaching us the very same truths, may we not ask, How is it possible for any candid man now to doubt?

Men claim to have certain knowledge of vegetable, animal, and intellectual *life;* while they may not know what is the *essence* of life, they do know that there is such a thing as *life:* now may not man have the same certain knowledge of *Spiritual life?* May he not have as certain knowledge that Saul of Tarsus had spiritual life as he has that Julius Cæsar had physical life? is the evidence of *life* any the less in the one case than the other?

But if there be spiritual life in man, then the universal testimony of all who have it, is that, the Spirit gave it through Jesus Christ; or that Christ gave it through the Spirit,—He shall testify of Me.

Rev. Joseph Parker, minister of the City Temple, London, in his book, "The Paraclete," says of this testifying work of the Spirit, as *glorifying* Christ:

"The sun does not create the landscape. The mountain and the sea are just as high and as wide in the gray cold dawn as at noonday. The sun adds nothing to the acreage of the meadows or the stature of the rocks. Yet how wonderful is the work of the sun! Look upon the earth in the pale dawn, and watch the ministry of the sun from hour to hour. How the light strikes the hill, burnishes the sea, flushes the trembling dew, and makes the blossoming bush burn as if with the presence of God! Everything was there before, yet how transfigured by the ministry of light! The commonest things are made almost beautiful

by that benign service, and as for the higher forms of culture, it would seem as if one more flash of sunshine would make them as the angels of God. In this respect, what light is to the earth the Holy Ghost is to Jesus Christ. The Saviour is glorified by the Spirit. The work of the Spirit is revelation not creation. He does not make Christ, He explains Him. The sun in doing all his wonderful work does not speak of himself; he will not, indeed, allow us to look at him. If we turn our eyes upon him the rebuke is prompt and intolerable: the language of that rebuke is,—Look at the earth, not at me; see the opportunity for service and culture which is given you; do not intrude upon my tabernacle, but work within your own sphere while it is called day. The Holy Ghost, in like manner, does not speak of Himself. He will not answer all our inquiries respecting His personality. We cannot venture with impunity beyond a well-defined line. To the very last men will inquire, What is the Holy Ghost? showing that all attempts at exhaustive definition have ended in failure and disappointment. Yet whilst He Himself is the eternal secret, His work is open and glorious. His text is Christ. From that theme He never strays. To the individual consciousness He reveals the mystery of the beauty of Christ. The Christian student sees a Christ which he did not see twenty years ago,—the same, yet not the

same; larger, grander, tenderer, every day; a new music in His speech, an ampler sufficiency in His grace; a deeper humiliation in His cradle; a keener agony in His cross. This increasing revelation is the work of the Holy Ghost, and is the fulfillment of Jesus Christ's own promise. That the Son of Mary should have claimed the Holy Ghost as His interpreter! Observe this as an incidental contribution towards the completeness and harmony of the mystery that is embodied in Christ Jesus. Regarded in this light it is very wonderful. The beginning and the end are the same,—equal in mystery, in condescension, in solemn grandeur. Thus: 'That which is conceived in her is of the Holy Ghost,'—this is the beginning; 'He shall not speak of Himself, He shall glorify Me,'—this is the end: are the tones discordant? The incarnation of the Son of God was the work of the Holy Ghost; how natural that the explanation of the Son of God should be the work of the same minister! As He was before the visible Christ, so He was to be after Him, and thus the whole mystery never passed from His own control.

"The life of the Son of Man, as written in the Gospels, needs to be glorified! He was despised and rejected of men, a man of sorrows and acquainted with grief: He had not where to lay His head; He gave His back to the smiters, and His cheeks to them that plucked off the hair; He

made Himself of no reputation; He humbled Himself and became obedient unto death, even the death of the cross; He was rich, yet for our sakes He became poor: upon all this chasm, so deep, so grim, we need a light above the brightness of the sun. When that light comes, the root out of a dry ground will be as the flower of Jesse and the plant of renown, and the face marred more than any man's will be the fairest among ten thousand and altogether lovely. Such is the wizardry of light!"

Thus two Beings who possess all Divine perfections, the Father and the Spirit, bear Witness to the Lord Jesus Christ; if we receive the testimony of men, this testimony of God is greater, and more worthy of our credence.

### 5*th. Christ Himself His own Credential.*

If the question were raised, "Is there a sun, and what is his character?" the best answer would be obtained from a consideration of the sun himself; so Jesus Christ, the Sun of Righteousness, shining with full-orbed splendor in the spiritual firmament furnishes in Himself the best answer to the question, What think ye of Christ, and whose Son is He? "As no proof beside the Light is necessary to show that the Sun shines; so we find that Jesus proves Himself by His own self-evidence." I am the Light of men.

An observer looks upon the sun day after day; he sees the light streaming forth, and feels the heat radiating from that orb; no proof is needed to convince him of the existence of the sun; nor is the testimony of any wisest astronomer necessary to prove that the sun is a light-bearing and heat-giving body.

And if our observer will carefully note the movements of the sun in the skies, and the rotation of the seasons on earth, he will soon be satisfied that the influence of the sun is felt throughout the bounds of his observation.

So he who will look upon the Lord Jesus as revealed to us in the Word of God will have the best possible proof of His existence, and that He is a Light- and Life-giving power in the world; and the more carefully he surveys all human movements, the more clearly will he see the power of this Sun of Righteousness in them all. If man, by observation, may have certain knowledge of the material sun, may he not in the exercise of the same powers of observation have certain knowledge of the Spiritual Sun?—unless the absurd position be taken that our powers of observation and capacities for acquiring knowledge are far less in the spiritual than the physical world; and that man is so constituted that the more important and necessary knowledge of certain kinds is to him, the less facility has he for acquisition,

and the less certainty there is in his information when acquired.

Beyond any question, the most remarkable phenomenon in human history is the person and work of Jesus of Nazareth; and we affirm that His work on earth is of such a nature that it is the best credential to His claims.

The mighty pile of St. Peter's at Rome is the best proof of the genius of its immortal designer; the Suez Canal is the living monument to the engineering ability of Lesseps; the plays of Shakspeare demonstrate the poetic power of him who wrote them; so the works of the Jesus of Nazareth stand out in all human history as the everlasting monument of His Eternal Godhead and Divine compassion.

The woman of Samaria, at Jacob's well near Sychar, was right when she returned to the city, after her conversation with Jesus, saying, "Come, see a man, which told me all things that ever I did: is not THIS the Christ?"

As we gaze upon this Jesus of Nazareth, as we hear His words of wisdom, and see His works of power and mercy, the cry is forced from our hearts that burst from the lips of the Roman centurion who saw Him die, Truly, this was the Son of God!

Thousands and tens of thousands, who have looked the longest and most earnestly and carefully upon Him, have come to the same conclusion,

and have made the same confession. And so deep and steadfast has been their faith, and so intense and burning their love to Him, that this faith and love have transformed their whole character, and assimilated them into the likeness of Him whom they received as Divine King and Lord. The Life of the Son of Man has been perpetuated and prolonged in the lives and characters of men for more than eighteen hundred years. The power of this Jesus is no less to-day on earth among men than it was eighteen centuries ago, when He dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father.

This is the perpetual miracle, the demonstration, against which all the weapons of infidelity fall harmless and broken.

Jesus is either *dead* or *living;* if dead, whence comes it that He is such a *living* Power in all human history? If living, then He is all that He claimed to be; His Resurrection, Ascension, and Enthronement demonstrate the truth of His claims.

Whatever opinions men may hold as to the character and career of Napoleon Bonaparte, no one can doubt his extraordinary mental power; perhaps the human race has never furnished his equal.

When a prisoner upon the island of St. Helena, a conversation occurred between him and General

Bertrand, of so remarkable a character, and so pertinent to the subject under discussion, that I here copy it almost in full; and I do this the more readily, in the hope of placing this consummate argument in the hands of some who otherwise might have no opportunity for seeing it.

General Bertrand:

"I cannot conceive, sire, how a great man like you can believe that the Supreme Being ever exhibited Himself to men under a human form, with a body, a face, mouth, and eyes."

Napoleon replied:

"I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity.

"We can say to the authors of every other religion, 'You are neither gods nor the agents of the Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin.' Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism.

"Paganism was never accepted, as truth, by the wise men of Greece; neither by Socrates, Pythag-

oras, Plato, Anaxagoras, or Pericles. On the other side, the loftiest intellects, since the advent of Christianity, have had faith, a living faith, a practical faith, in the mysteries and the doctrines of the Gospel; not only Bossuet and Fenelon, who were preachers, but Descartes and Newton, Leibnitz and Pascal, Corneille and Racine, Charlemagne and Louis XIV.

"Paganism is the work of man. One can here read but our imbecility. What do these gods, so boastful, know more than other mortals? these legislators, Greek or Roman, this Numa, this Lycurgus, these priests of India or of Memphis, this Confucius, this Mohammed? Absolutely nothing. They have made a perfect chaos of morals. There is not one among them all who has said anything new in reference to our future destiny, to the soul, to the essence of God, to the creation.

"I see in Lycurgus, Numa, and Mohammed only legislators, who, having the first rank in the State, have sought the best solution of the social problem; but I see nothing there which reveals divinity. They themselves have never raised their pretensions so high. As for me, I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them divine. On the contrary, there are numerous resemblances

between them and myself; foibles and errors which ally them to me and to humanity.

"It is not so with Christ. Everything in Him astonishes me. His spirit overawes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison. He is truly a being by Himself. His ideas and His sentiments, the truths which He announces, His manner of convincing, are not explained either by human organization or by the nature of things.

"His birth, and the history of His life; the profundity of His doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; His Gospel, His apparition, His empire, His march across the ages and the realms,—everything is, for me, a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape,—a mystery which is there before my eyes,—a mystery which I can neither deny nor explain. Here I see nothing human.

"The nearer I approach, the more carefully I examine, everything is above me,—everything remains grand, of a grandeur which overpowers. His religion is a revelation from an intelligence, which certainly is not that of man. There is there a profound originality, which has created a series of words and of maxims before unknown.

"I search in vain in history to find the similar

to Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary. The more I consider the gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind.

"You speak of Cæsar, of Alexander; of their conquests, and of the enthusiasm which they enkindled in the hearts of their soldiers. But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory? My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends.

"Can you conceive of Cæsar as the eternal emperor of the Roman senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His church. Nations pass away, thrones crumble, but the church remains. What is then the power which has protected this church, thus assailed by the furious billows of rage and the hostility of

ages? Whose is the arm which, for eighteen hundred years, has protected the church from so many storms which have threatened to engulf it?

"Alexander, Cæsar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon *force.* Jesus Christ alone founded His empire upon *love;* and at this hour millions of men would die for Him.

"In every other existence but that of Christ, how many imperfections? Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influence of the times, who has never compounded with any customs or passions? From the first day to the last He is the same, always the same; majestic and simple, infinitely firm and infinitely gentle.

"Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudice, the only one which proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that He was the Son of the Eternal, by His disregard of *time.* All His doctrines signify one only, and the same thing, *Eternity.*

"It is true that Christ proposes to our faith a series of mysteries. He commands, with authority, that we should believe them, giving no other reason than those tremendous words, '*I am God.*' He declares it. What an abyss He creates by that declaration, between Himself and all the fabricators of religion! What audacity, what sacrilege, what blasphemy, if it were not true! I say more; the universal triumph of an affirmation of that kind, if the triumph were not really that of God Himself, would be a plausible excuse, and the proof of atheism.

"Christ speaks, and at once generations become His by stricter, closer ties than those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flame of a love which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this thing, namely, *to make himself beloved*, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is, the reign of charity.

"I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause.

"But, after all, my presence was necessary; the lightning of my eye, my voice, a word from me; then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power, which lifts the soul, but I could never impart it to any one. None of my generals ever learnt it from me. Nor have I the means of perpetuating my name and love for me, in the hearts of men, and to effect these things without physical means.

"Now that I am at St. Helena; now that I am alone chained upon this rock, who fights and wins empires for me? who are the courtiers of my misfortune? who thinks of me? who makes efforts for me in Europe? where are my friends? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile."

Here we reach the highest possible point in the argument for the truthfulness of the claims of Jesus of Nazareth. He comes to us attested as the Son of God in every possible way, and is Himself His own Credential.

The issue presented to every man by this discussion is very simple. Either Christ is all that He claimed to be, or He is an impostor, a deceiver, a blasphemer. There is no middle position between these two points. We must receive, believe, and adore Him as the Son of God, the Messiah of Scripture, the Saviour of men, or we must join in

the cry, Away with such a fellow from the earth! Crucify Him, crucify Him!

What think ye of Christ? whose Son was He?

---

## CHAPTER XI.

### THE TEMPTATION OF CHRIST.

*Matt.* iv. 1: Then was Jesus led up of the Spirit into the will derness to be tempted of the Devil.

*Heb.* iv. 15: But was in all points tempted like as we are, yet without sin.

*Heb.* ii. 14: That through death He might destroy him that had the power of death, that is, the Devil.

At the first glance, this subject may seem to be aside from the general scope of this treatise; but closer inspection will show its direct and immediate connection with Christ's work, as the Teacher sent from God. In the Temptation there is a most signal display of His Mediatorial office, and a most marvelous exaltation of the written Word, given by Him as Teacher of men.

There is the more need of a thorough Scriptural statement of the truths involved in the temptation, since one of the most popular of the recent lives of Christ seems to ignore or reject the objective reality of demons and demoniacal possessions, and

therein to vitiate the doctrine of the inspired authority of all of Christ's teachings.

The Baptism, by John, of Jesus of Nazareth was to reveal Him to Israel as the Messiah of God, promised to His chosen and covenant people. The Baptism MANIFESTED Jesus as the Messiah.

Baptized thus, as the Prophet like unto Moses, Jesus of Nazareth, the Teacher of men, goes into the wilderness, and, after the example of the two great Prophets of the Old Dispensation, fasts forty days.

In order that He may be a faithful and merciful High-Priest, touched with a feeling of our infirmities, He must be tempted in all points like as we are. In order that as King He may conquer him who had the power of death, it behooved Him to be a partaker of flesh and blood, that by death He might destroy the Devil.

All of Christ's dealings with the Devil, in the temptation, are not private and personal, but public and official; and all of Satan's assaults are directed against Him, not as the INDIVIDUAL man, but as the Baptized Mediator of the Covenant of Redemption.

The record of the temptation as given by the three Evangelists marks it most distinctively as an *objective historic event.*

It is *located* in the narrative immediately after His Baptism, and just before His preaching in the synagogue at Nazareth.

It is not a mere subjective description, not the record of certain ideas or conceptions passing through the mind of the man Jesus, not what He thought or felt or imagined, not a mere imaginary temptation by a merely imaginary Devil: it is a record of realities, of actual transactions, of definite objective persons and things; there is the river Jordan, the Prophet John, the audible voice from Heaven. So also there is a Messiah Saviour, the howling wilderness, the wild beasts, and a personal Devil. We must hold fast the integrity of the historic record; the moment we begin to tamper with the Word of God, to wrest the Sacred Scriptures, to spiritualize away its *objective facts*, that moment we undermine the whole foundation of the Christian Religion.

Attention has been called to the relation of the Holy Ghost, the Third Person of the Godhead, to the work of Jesus Christ as the Teacher of men; so here, in the temptation, Matthew and Luke are both careful to state that Jesus was led by the Spirit into the wilderness. Mark uses the strong language, the Spirit driveth him into the wilderness. It was under the influence and guidance of the Holy Ghost that Jesus went into the wilderness, that, as the Second Adam, He might be tempted of the Devil.

As has been seen, there is a most intimate and abiding connection between the work of Christ

and the work of the Holy Ghost,—both of these Divine Persons were parties to the Covenant of Grace, and it was by the agency of the Spirit that Christ's entire work under that Covenant was wrought.

In accordance with the statements of Scripture, the Creed of the Church universal teaches that the humanity of Jesus was by the Holy Ghost; His human soul and body were formed for Him of the human substance of His Virgin Mother by the direct formative agency of the Holy Ghost.

At His Baptism the Holy Spirit descended upon Him, anointing Him above measure, and dwelling in Him, and thus qualifying Him for His Prophetical, Priestly, and Kingly work: as Prophet, He taught by the Spirit; as Priest, He offered up Himself a sacrifice by the Spirit; as King, He rose from the dead, and reigns in and over Zion by the same eternal Spirit.

Nor is it too much to affirm that though His human soul and body were united to His Divine Person, so that all the fullness of the Godhead dwelt in Christ Jesus, yet it was not more in virtue of His inherent Divinity than by the indwelling agency and co-operation of the Holy Ghost that He executed His glorious work as the Redeemer of God's elect.

He is in the wilderness to fast forty days, even as His great Prophetical Types, Moses and Elijah,

fasted forty days; in the wilderness to be tempted of the Devil, even as the first Adam was in the garden to endure temptation from the same fallen and malignant Being; He is in the wilderness by the Providential ordering of His Father, God, and by the special guidance of the Holy Ghost.

Temptation, as the word is ordinarily used, is the presentation of some motive to the mind and heart influencing or inducing the person to sin.

As thus defined, temptation may be either objective or subjective, outward or inward,—it may be presented to us from without, or it may arise from within, from the unholy motions of our own depraved natures.

Temptation may be either with or without sin on the part of the person tempted,—temptation does not in itself necessitate sin. If the tempted person yields to the evil suggestion, gives it place in his heart, encourages it, then there is sin; but if he sets his face against it, resists and repels it, then there is no sin.

When Satan tempted the woman, she yielded to his evil suggestion, her will consented, and thus she sinned and fell. Joseph was tempted by Potiphar's wife to commit adultery, but he repelled the thought, his will resisted the evil, and he fled from the temptation. In the one instance there was sin, in the other no sin, only temptation. Let no man say when he is tempted, "I am tempted of God," for

God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lusts and enticed.

The statement is explicitly made in the Scriptures that Jesus was tempted in all points like as we are, yet without sin. It is impossible for us to comprehend or explain how evil can originate in the heart of a perfectly pure and holy being,—how the inward temptation presents itself to the sinless creature, all of whose dispositions and tempers are holy; and if we could understand and explain this, then we would have a perfectly satisfactory solution of the great and perplexing problem of the origin of evil.

Jesus was a holy creation,—the direct product of the power of the Holy Spirit; so that He was that Holy Thing born of the Virgin Mother, and harmless, undefiled, and separate from sinners. His human nature was replenished and strengthened above measure by the Holy Ghost, so that He could not sin,—"non posse peccare!" Whatever temptation therefore he may endure, must in the very nature of the case be without sin. Evil cannot possibly originate with Him, sin cannot arise, nor can temptation be presented from within; while the evil suggestion coming to Him "*ab extra*," from without, will find no response in Him, and the temptation will be resisted, repelled, rejected; tempted in all points, yet without sin.

As it is impossible for sin to be self-originating in the heart of Him who is at once the Son of Man and God, the temptation must come to Him from without.

The Agent in the temptation is the same fallen and malignant Being who seduced and ruined the First Adam in the Garden of Eden; not a mere spiritual influence, but a Wicked Person, one possessed of all the attributes of a proper personality, called Satan, Devil, Baalzebub, the Prince of the Power of the air, the God of this world. Once a bright, pure, unfallen Spirit around the throne of God, in light; One who kept not his first estate, who felt not his dependence upon God, who asserted his own self-sufficiency, who, in the exercise of the freedom of his own will, fell from his high and holy position.

A being of vast intelligence, of immense power, full of malignant cunning, the enemy of God and man, a Liar and a Murderer,—who is in revolt against the Lord, and who delights in the ruin and spiritual death of all the works of His Creator's hand. The being who in form of a serpent tempted Eve, the mother of us all; who presented himself, with the sons of God, before Jehovah, and accused and tormented Job; who sifted Peter as wheat, so that he denied his Saviour; who filled the heart of Judas, so that he betrayed the Lord of glory; who has tempted and tormented all of God's saints in

all ages, and who never ceases his wicked warfare against Christ and His church for ever and ever: even when shut up in the fires of the bottomless pit, his hatred only glows with a keener intensity and a fiercer malignity. His depravity is so complete and unalterable, that for him there is neither hope nor pardon in the boundless realms of God's grace and mercy; for him there is nothing, throughout the endless ages, but the blackness and darkness of an eternal Hell, prepared in judgment and justice for him and for all who are his followers and servants. He is not omniscient, but among all created intelligences there is no one wiser than he; he is not omnipresent, but does seem to be ubiquitous.

He made his way from the domains of darkness to this world of ours on the morning of its creation, and deceived and ruined the First Parents of our race, and in and with them all of their countless children.

The curse of God fell upon him for this, his sin; and he well remembered the Eden Promise, that the Seed of the Woman should bruise the serpent's head; that some one coming in man's nature would overcome him and destroy his kingdom.

He is not ignorant of God's purpose of Redemption; God of this world as he is, he is conscious of some mighty Saving Power at work among men; having the power of death, he knows that

two men, Enoch and Elijah, have been caught away from his grasp, and, not tasting death, have passed into glory; with unwearied curiosity he has followed the history of Redemption as unfolded in the Old Dispensation, and is so familiar with the Word of God that he can quote the Scriptures; nor are the wonderful events connected with the birth of the Babe of Bethlehem hidden from his superhuman gaze.

He has witnessed the Baptism of Jesus by John; has heard the voice of the Father from Heaven, "This is my beloved Son"; has seen the Holy Ghost descending and resting upon Him; he knows that the time is near at hand when he must meet the "Seed of the Woman" promised in Eden.

With his usual sagacity, he wisely selects the time and place for his temptation and assault. The Son of Man is in the wilderness, wearied with His fast of forty days; His human nature, exhausted with hunger and the dreary solitude of the wilderness and companionship of wild beasts, craves food and human sympathy. Son of God though He is, He is Man also; and as Man, like other men He is subject to weariness, hunger, and thirst.

The Devil approaches Him with the abrupt salutation, "If Thou be the Son of God, command that these stones be made bread."

If we regard this temptation as addressed to the private individual, Jesus of Nazareth, we shall

utterly fail to grasp its mighty import and significance. It is not addressed to Him as a private individual, but to Him as Seed of the Woman, as Son of God, as Mediator of the Covenant of Grace; it is addressed to Him in His public, official, authorized, representative character; if we may so speak, it is presented rather to His office than to His person.

If He is a mere private person, and has power to turn stones into bread, there can be nothing wrong in His exercise of this power to satisfy His hunger,—but if He holds an office, if He represents others, if He has entered into and is now discharging covenant obligations, if He has authority to use this power only in accordance with that covenant, then it may be wrong to use His office and its power to minister to His private, personal wants. The minister who represents his nation at a foreign court may not do many things which it would be perfectly lawful for him as a private citizen to do.

There is nothing sinful in Godhead making bread out of stones or out of nothing, if it please Him so to do; but it is sinful for the Son of God, as Seed of the Woman, as Son of Man, as Mediator of the Covenant of Grace, it is sinful for Him in His *official* capacity to put forth Divine Power, to use His *office* to supply the wants of His human nature. The hand of the Eternal Son must not

create bread in the wilderness to satisfy the hunger of the man Jesus, who is there enduring that hunger by the will and Providence of His Father, God; who is there to suffer and endure by express direction and guidance of God the Holy Ghost. As Son of Man He suffers, as Son of Man He must conquer.

This statement needs to be examined more closely, for it affords the solution of this entire transaction.

The Son of God, in accordance with Covenant obligations—obligations voluntarily assumed by Him in behalf of His people, has agreed to take human nature—"*a true body and a reasonable soul*" —into eternal union with His Godhead. In this nature and estate He has, of His own free will, subjected Himself to the laws and limitations of this condition and sphere; to the natural laws of hunger, thirst, weariness, pain, and refreshment,—in all things, sin excepted, it behooved Him to be made like unto His brethren. He shall hunger and thirst as men do, and as they do He shall satisfy that hunger and thirst. It is not in accordance with the laws and limitations of this natural sphere for man to satisfy his hunger by creating bread from stones. So the Son of Man acting for men may not lawfully use the power of His Godhead to satisfy the natural hunger of the Man Jesus.

This, then, is the precise point of attack: Satan

seeks to induce Him to violate His covenant obligations, and thus at one blow he will destroy the Second Adam and all who are represented in and by Him under the Covenant of Grace; Satan tempts Him to put forth His Divine power to an unlawful end, to do a thing in nowise sinful in *itself*, but sinful to Him in His official character.

The Son of Man is in the wilderness by direction of the Holy Ghost, and under the special protection of His Father in Heaven; to that Father He must look for the supply of all His needs, and not to the superhuman exercise of His Mediatorial Power.

Jesus knew well that He could not be true to His covenant obligations, true to His complete humanity, to its laws and limitations, if He should, as Son of God, change the stones around Him into bread. He will not violate that Covenant, He will not ruin those represented by Him, He will not use official power to supply personal wants, He will not give place even for one instant to this evil suggestion of the Wicked One.

He answered and said, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Perceiving at once the wickedness of the proposition, He does not permit it to make any impression upon Him, but at once repels it; there is nothing in Him to respond to the temptation.

Prophet and Son of God, His mind reverts to the Old Testament Scriptures; to the history of the Covenant people who for forty years in the wilderness were fed by a Father's hand,—the same Father who cared for them will also provide for Him, the First Begotten Son; the answer is ready, Man shall not live by bread alone. As much as to say, "I am here as Son of Man by the will and direction of my Father, God; I must live by faith in Him and the sure word of His promise; I am in the path of duty; the Spirit led me into this wilderness, I will trust my God to feed me; I will not transcend those laws and limitations to which as Mediatorial Son of Man I voluntarily subjected myself. There is a higher and nobler life than that of the flesh; I cannot live by bread alone, my spiritual nature craves Heavenly food, even communion with my Father, God, His sure Word is my meat and drink." The flesh is weary and hungry and thirsty, but the Spirit triumphs; the Mediator is true to His Covenant, to the interests of His "Covenant Clients," true to all of the conditions of His office and sphere. The tempter's suggestion is no sooner made to Him than it is rejected.

The Apostle John says, For all that is in the world, the *lust of the flesh*, and the *lust of the eyes*, and the *pride of life*, is not of the Father, but is of the world.

Under these three categories may be ranged the totality of man's nature; to one or the other of these classifications all sins may be referred; to one or the other of these elements of man's nature every temptation is addressed. The lusts or desires of the flesh refer to bodily appetites, our senses: the lust of the eyes to our intellects, the eye being used figuratively for the mind: the pride of life to our emotions,—sins of the senses, of the intellect, of the heart. So all temptations are addressed to one or the other of these elements of man's being, to his bodily appetites, or to his intellect, or to his emotions. This analysis seems to be exhaustive as defining the avenues whereby sin enters into man. The first temptation, "command that these stones be made bread," was addressed to the senses, the *lusts of the flesh*,—through the bodily desires of Jesus Satan seeks to find access to this soul, and draw Him away from His allegiance to His Father, God, and His Covenant obligations. This temptation fails.

In the *second*, the appeal is to the *lust of the eyes*, to the intellect; through this avenue the Devil now seeks to assail the integrity of the Mediator: then the Devil taketh Him up into the Holy City and setteth Him on a pinnacle of the Temple. In what manner and by what means Jesus was taken into the city and to the pinnacle of the Temple we know not, for the Scriptures are silent on this

point; nor is it a matter of the least possible importance for us to know.

Once on the Temple, the Devil shows his knowledge of Scripture, and his ability to quote texts,—If Thou be the Son of God, cast thyself down: *it is written:* you have just cited Scripture as a rule of duty, listen now to this,—He shall give His Angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone.

"John has baptized you as the Messiah; all Israel is looking for your manifestation; they seek a sign from Heaven: if you are the Son of God, the Messiah, give them the sign they seek; cast yourself down into the crowded court below, and the people will hail you as the Promised Seed of the Woman; you have the protection of your Father in Heaven, He will give His Angels charge concerning Thee, for so it is written in the Psalms." Here, again, the assault is not upon the personal character, but the Mediatorial office of Jesus of Nazareth; here, too, the wicked suggestion is spurned as soon as made.

Jesus said, It is written again, Thou shalt not tempt the Lord thy God. Men must not rush rashly and needlessly into danger, disregarding all the laws of nature and Providence, and thus try the goodness and love of God; by expecting Divine deliverance out of danger which was in-

curred by violation of the Laws of God; this is not *trusting*, but *trying* God. Man may not disregard the Law of Gravitation, and jump from some lofty elevation, and then look to the Lord to interpose, by some miracle of power and mercy, to save him from the natural results of his own folly. This is not *faith*, but *foolhardiness;* not *trusting*, but *trying* the Lord God.

If, disregarding the laws and limitations of my human estate, I cast myself down from this pinnacle of the Temple, I have no right to claim the protection of my God, and expect His Angels to bear me up, lest I be dashed to pieces,—this will be to "*tempt*" the Lord my God; this I cannot do. Nor is my Messiahship and Sonship to be manifested and established by any such signs from Heaven; by any such needless exercise of Divine Power in my behalf.

Coming as the Messiah predicted in the Old Testament, Jesus of Nazareth must vindicate Himself as the Son of God, by a life conformed, in all particulars, to the teachings of that Word concerning the Messiah.

Jesus Christ, as the Teacher of Men, had in the Scriptures, by the mouth of His Prophets, inspired by His Spirit, accurately and fully described the Person and Work of the Messiah. Whoever, therefore, claims to be the Messiah must authenticate His claims by perfect conformity to the de-

scription given by the Great Teacher in His *inspired* Word. If Jesus is the Messiah Son of God He will perform works of healing and mercy, and by these He will manifest His glory and Messianic character. He may open the eyes of the blind, cause the tongue of the dumb to sing, make the lame man leap as the hart; all of these works, in the physical domain, typical and illustrative of his cleansing and saving works in the spiritual realm, He may, nay, must perform; for these are the proofs of the Messiah; but there must not be one *iota* of unnecessary forthputting of Divine Power; not one single display of Omnipotence for its own sake, or for any merely personal end; not one step in the line of tempting God, by working a miracle to deliver the Son of Man from danger into which He has needlessly thrown Himself.

This was the precise kind of a sign from Heaven which the unbelieving Jews were continually asking of Him, and which He so persistently refused to give; saying, They have Moses and the Prophets, if they will not hear them, neither will they be persuaded though one rose from the dead. "If with the Scriptures in their hands they refuse to receive Me as the Messiah; if with all the evidence that there is to my Sonship and Messiahship, they will not believe, neither will they be persuaded though I cast myself from this pinnacle, and the Angels

bear Me safely to the court below. Thou shalt not tempt the Lord thy God."

Just here there is a lesson of profound wisdom and instruction for every son of God; he must not rush needlessly into places of worldliness, folly, and sin, and then look to his Father God for some special miracle to save him from the consequences of his own rashness and impiety. The Angels have no charge concerning deliverance from such dangers. The saints must not tempt the Lord their God.

This assault upon the Mediatorial Sonship, this temptation addressed to the *lust of the eyes*, the intellect, fails most signally,—there is no response whatever in the heart of Jesus to this *second* suggestion of the Wicked One.

The *third* and last assault is now to be made through the emotions, the *pride of life*, upon the kingly office of the Lord Jesus.

The first temptation was in the line of His office as a Teacher or Prophet: command that these stones be made bread,—supply the wants of the lusts of the flesh, the bodily appetites. This was the temptation: the answer is most instructive: Man has a soul, no less than a body; the true man, the entire man, the spiritual man cannot live by bread alone; he shall by the Word, the Prophetic Word of God; by feeding upon that Bread shall his soul live.

The second is in the line of His Priestly office. Cast thyself down; thou shalt not die; God will give His Angels charge concerning Thee: this is the temptation, and the answer is,—Not so: I came to die as the Sacrifice for man's sin; I am both Priest and Victim, I must finish the work my Father gave me to do, and die upon the cross. Were I to ask, He would send twelve legions of Angels to bear me safely in triumph on high,—I will save others, myself I cannot save: I do not ask any miracle in my behalf; I have taken man's place to die for him, and I will fulfill to the last jot and tittle these voluntarily assumed obligations. Thou shalt not tempt the Lord thy God.

Through the emotional element of His nature Satan now assails the kingly office of Christ. He taketh Him up—we know not how, nor does it concern us to know—into an exceeding high mountain, and showeth Him all the kingdoms of the world and the glory of them, and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. The Devil is fully satisfied now that Jesus is the Son of God, the Promised Seed of the Woman, who is to bruise the serpent's head; and he makes one more bold, brazen, audacious attempt to destroy His integrity.

Satan removes the mask, and reveals himself in all his hideous and hateful deformity, and tempts the Son of the Most High to worship him, instead

of the True and Living God, whom only men may worship. All these things will I give Thee, if Thou wilt fall down and worship me. He appeals to the *pride of life*, to the ambitious desires of Jesus. He knows that the Son of God is to have a kingdom that shall extend from shore to shore, and from the rivers to the ends of the earth. He must have some knowledge, too,—even as Jesus well knew,—that the pathway to the Throne lies through blood, and that the Cross is before the Crown.

Is it not possible for Satan to tempt Jesus aside from that bloody and bitter path, from that shameful and cruel cross? He will offer Him a kingdom at much less cost; a kingdom which He may have without blood and without the cross. How much easier to secure a kingdom by this one single and simple act of homage than to win one by the awful anguish of the Garden, and the unutterable agonies of the Cross! His great mission into this world was to secure a kingdom, and, lo, now the Crown is in His very grasp; fall down and worship Satan, and the kingdom is His.

But this assault fails, most signally, even as the others had. The kingly Mediator is true to His covenant engagements; that kingdom which is now His by gift of His Divine Father He will wrest from the God of this world, who shall be bruised under His Princely feet: His kingdom is not of

this world; it does not lay in the sphere of the visible, the tangible, the material; it is unseen, but it is eternal; and can only be won by the bloody sweat of the Garden and the death-cry of the Cross.

Jesus cannot be turned aside from the path of duty, however painful and dark that pathway may be, by any such temptation as this.

What! He, the Sinless Son of God, worship this foul and fallen Spirit, this Liar and Murderer, in order that He, the Son of Man, may escape the shame of the Cross and be spared the gloom of the grave?

Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

The battle has been fought, the victory has been won: what the First Adam, as Mediator of the Covenant of Works, failed to do amid the beauties of the unfallen Eden, the Second Adam, as Mediator of the Covenant of Grace, in the Wilderness, an hungered, and surrounded with wild beasts, has most gloriously accomplished. The Tempter has been met and vanquished. The Better Covenant and the covenant people are eternally safe in the hands of their Divine Representative. He is able to save eternally them that come unto God by Him.

The Weapon of His defence was simple but sure;

it was the Scriptures, the Word of God, the sharp two-edged Sword of the Spirit.

The Written Word, given by the Great Teacher of men, given by inspiration of His Spirit, through holy men of old, who spake as moved by the Holy Ghost.

To every suggestion of the Wicked One, the only answer He makes is, *It is wrtiten*, Man shall not live by bread alone: Thou shalt not tempt the Lord thy God: Thou shalt worship the Lord thy God, and Him only shalt thou serve. What an exalted idea should this give of the Teachings of Jesus, when we see Him, in this dreadful encounter with the Enemy of God and man, wield His own Word with such tremendous power and such signal success! His Word liveth and abideth forever.

Then the Devil leaveth Him, and behold Angels came and ministered unto Him.

In the path of duty and obedience is safety and supply: the Son of Man has been true to His covenant obligations and to His Father in Heaven; that Father careth for the Son of His love, and provideth for all His wants. The obedient Son, who refused to use His mediatorial power to an unlawful end, shall not perish of hunger in the wilderness. He who gave Manna to Moses and the children of Israel in the desert; Who sent, by the ravens, to His faithful prophet, Elijah, bread and flesh in the morning and the evening, will also

send, by the Angels, heavenly supplies for all the needs of His earthly Son.

He has been faithful at the post of duty; He has been tempted as Prophet. Priest, and King ; He has been assailed through the lust of the flesh, the lust of the eyes, and the pride of life; He has obeyed as a Son, and triumphed as a King ; He has learned official obedience by the things that He has suffered, and, lo, now the Father has given the Angels charge concerning Him.

FINIS.

BS
2415

LIBRARY OF CONGRESS
00015371353